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Hewers of Wood. I. *W. G. Puddefoot, Isaac O. Rankin*
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Helen Campbell

The Negro in Politics

Books Worth Reading This Summer

A Full Table of Contents Will be Found Inside

New York **The Pilgrim Press** Chicago
BOSTON

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XUM

Biographical

REV. JOHN C. WILSON

Rev. John C. Wilson, associate pastor of the South Church, Brooklyn, met a tragic death July 9, as a result of gas poisoning. He and Dr. A. J. Lyman, pastor of the church, conversed for an hour on Sunday evening, July 5, about parish work and incidentally about Mr. Wilson's proposed trip to Chicago on business. That night he was overcome by gas from a small stove in his sleeping-room. In the morning he was found unconscious. On his writing table was an unfinished essay on John Calvin. The funeral occurred from South Church on Sunday evening, and interment was at Greenwood. He leaves a wife and little daughter.

Mr. Wilson was among the ablest of the younger ministers in Brooklyn. He came of Quaker and Scotch stock. He was born in Philadelphia in 1862 and was educated at Amherst College and Yale Divinity School. He was pastor of the Road Church at Stonington from 1889 to 1892, and of Center Church, Meriden, until 1896. He then went to Puritan Church, Brooklyn, where he was successful, but because of ill health was granted leave of absence and went abroad for several months, resigning only after he felt that he could no longer maintain an independent pastorate. He was then asked to become associate at South Church. Dr. Lyman says of him: "He possessed a ministerial equipment and personal character of unusual richness and beauty—affable, sagacious, trustworthy, a good counselor, a true friend, a consecrated minister, a devoted Christian."

A Roman Catholic priest in Milwaukee recently reproved his congregation and choir for improper behavior during service. Choir and congregation then left the church. Is it really true then as a Roman Catholic priest was reported as saying to one who asked him whether he felt the influence of the American *zeitgeist*, "I long since was forced to stop commanding, and have taken to flattering my people?" We do not call attention to the incident to commend the action of the people, but only to show how different American Catholic laymen are from European.

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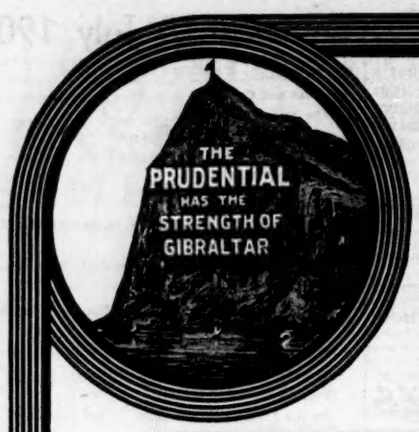

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Event and Comment

Summer in Boston Churches

In looking over the Summer Arrangements for the churches of this vicinity, we are impressed by the extent to which union services have been arranged, to enable pastors to rest, while avoiding a hiatus in the worship and work of the church. A favorite plan is for three churches to unite for six weeks, each providing preacher, music, ushers, etc., for two weeks only. This gives each pastor an entire month of freedom, practically insures one good-sized congregation and saves churches the cost of supplies. Often three denominations unite, resulting in better acquaintance and closer fellowship. In two cases Unitarians and Congregationalists worship together. The evening service is generally continued, but in the majority of churches is cared for by the Endeavorers, which certainly ought to be put down to the credit of that movement. Most Sunday schools close in August, though one church provides a fresh corps of instructors for those who wish to continue study.

The Parson at Work and Play

As to pastors' vacations, this seems to be an off-year for the European trip. And we are somewhat surprised to see how many ministers plan downright earnest work for this so-called period of rest. One spends his time in the Boston Public Library; another, accompanied by a singer, makes an extended evangelistic trip through Canada; a third manages boys' camps; a fourth "continues researches on the significant and pressing religious movements in Austria, France and Italy"; and a fifth is fitting himself to open a theological seminary in the fall! It is fortunate, perhaps, that not all schemes for summer work materialize. While we welcome such evidence of zeal and enterprise, we almost hope that some of these well-laid plans will "gang agley" and that their projectors, if they must continue activity, will content themselves with fishing, exploring, pitching hay or some other occupation which will vary the year's routine.

The R. E. A. Moving Forward

President Sanders of the Religious Education Association and his most active co-workers in it, President Harper and Professors Votaw and Coe, took advantage of the presence in Boston last week of so many educators to promote interest in the new movement which took form at Chicago last February. To that end a dinner was given on the self-entertaining plan, at the Hotel Bellevue, at which no less than sixty persons were present. It was a notably strong assemblage, including Presidents Woolley, Faunce, Slocum and Cuthbert Hall, Bishop McVickar, Drs. Gunsaulus and Donald, Professors Horne, Starbuck, Dutton, Mims, Russell, Hinds, Pease and other well-known educators. On the next day several of the executive officers of the departments were convened to talk over their own distinctive opportunities of work. It was made apparent that the association intends to move slowly, finding out first what needs to be done in colleges and universities, in public schools and Sunday schools, and then to supplement existing agencies or to devise new ones as the case may require. The next convention is to be held in Philadelphia during the first three days of March, 1904. In order that it may strike one dominant note the large, inclusive theme, The Bible in Practical Life, has been chosen. It will be considered in its relations to the personal Christian life, the home, and to civic life. The separate departments will also hold meetings at that time. No appointment has as yet been made for general secretary, but the fact that the executive committee has determined that the salary shall be $5,000 shows its estimate of the importance of this position. Indeed, the man who fills it may make or mar this now promising movement.

Ministers' Salaries

Our impression is that there is a little upward tendency in ministers' salaries today, and we are heartily glad of it. We have chronicled in our weekly register more instances of additions to stipends thus far this year than for several previous years and we are eager to make the list longer. We wonder if some churches ever take carefully into consideration at regular intervals their duties in this particular to their pastor. In many cases it is a lack of thoughtfulness rather than of a disposition to reduce the salary to the lowest point permissible. We have faith enough in the financial resources and good intentions of our churches to believe that if many of them once set about the matter they could raise salaries and would be in a better mood every way because of it. If churches realized how much a minister's education cost him, how constant and exacting the demands on him, how great a difference in his peace and his efficiency, it would make if he had a little more money for the needs of his family and the education of his children, they would honor themselves and him by relieving his anxiety touching material things. "But," says some one, "he has no business to be anxious when he is preaching to others the gospel of trust." No, of course it's wrong for him, but even ministers are human and they do sometimes lie awake nights. The principle so admirably enunciated in the declaration made by the National Educational Association at its closing session applies no less to ministers than to teachers. It reads: "A large part of the teacher's reward must always be the pleasure in the character and quality of the work done; but the money compensation of the teacher should be sufficient to maintain an appropriate standard of living."

A Summer Assembly for Every One

In variety, numbers and attractions the summer gatherings this year are as abundant as ever. Those with distinctly religious aims, such as Bible study, evangelism, training for missionary work seem to be most popular, though one of the most significant assemblies of the year was the Educational Association just ended in Boston. But Northfield, Winona, and scores of conferences patterned after them, will include many thousands of earnest Christians seeking to utilize their vacations by combining instruction and spiritual tonic with outdoor recreation. The late Max O'Rell said he never visited an American city without finding the people either just going to a convention, coming from one, or preparing to hold one. The explanation is that it is a trait of American character to be so busy as to need to study how to do the most business during vacation. In answer to inquiries as to where one who has not much time or money may most profitably spend his vacation, we unhesitatingly recommend getting away from everybody for a portion of the time. Those who carry the heaviest burdens either in business or in homes most need to be alone, and those who have aspirations after the highest things will understand that the best teacher is God with a class of only one. Get out into the solitude of nature and enjoy being alone. You will serve those you love best by taking time to recover from the wear and tear of tissues, by replenishing the gray matter in your brain and by getting into touch with God. The spiritual man is the strongest. The man who is not good company for himself alone is poor company for others. Take time to get acquainted with yourself this summer, and spend a while in that summer assembly open to every one, where only the man seeking rest and companionship and God are together.

XUM

Negro Teachers in Boston

In view of sharp criticisms made by New England papers and people on the social separation of the races in the South, Boston's treatment of the colored delegates to the National Educational Association is of considerable interest. About three hundred of them reported. They were courteously received at a special desk set apart for them at headquarters and were in every instance, with a single exception, lodged with families of their own race. One party which included one colored woman applied at several houses for entertainment but they were told, according to the report in the *Advertiser*, at each place that all the rooms were taken. At last they were received in a house at the South End kept by a white woman. Principal Booker T. Washington, who was on the program, did not appear. If he had come he probably would have stayed at the Crawford House, which he usually makes his headquarters and where he is always welcome. We have heard no complaint from any Negro teachers or their friends that they were not properly cared for. This, perhaps, is to a large extent due to the fact that they were in the hands of a special committee of their own race with Mrs. Ruffin at its head. The problem was simplified for the reason that Negroes were less than one in one hundred of the delegates. Their separation from whites, however, so far as entertainment went, was as complete as it would have been in any Southern city.

Four State Secretaries of Federation

The recent appointment of Rev. E. T. Root as field secretary of the Rhode Island federation of churches attests the vitality of the movement in that state, while at the same time it secures for its practical leadership a man who had already exerted himself vigorously in behalf of comity and of the application of Christianity to social problems. We are glad to note that besides the enlistment of the leading Protestant denominations in the Rhode Island federation, there are representatives of the State Sunday School and Y. M. C. Associations, and that its president is Prof. J. Q. Dealey of Brown University. The federation movement needs the judgment and energy of all our religious and educational leaders. President Hyde's activity in the Maine Interdenominational Commission has been one of the potent factors in co-operation in that state. It is worth noting that within a few months three states besides Rhode Island have elected secretaries to give their entire time to this work. Wisconsin has chosen Rev. H. A. Miner, a Congregationalist; Ohio, Rev. R. H. Miller of the United Brethren; and New York, Rev. J. W. Hegeman, an Episcopalian. If the movement throughout the country is to prove an efficient force it will almost inevitably require the services of a man to give his whole time to a given locality of sufficient dimensions and importance to justify his work. What we need in the federation movement more than platform enthusiasm and latent good will in the community are practical efforts to secure combinations and prevent waste.

Another Church Union Movement

Steady progress is being made in England toward the union of the various branches of the Methodists. The celebration of the bicentennial of the birth of their founder, John Wesley, ought to bring them close together. Several of the smaller bodies are negotiating with a view to forming one organization. The Methodist New Connection at its Conference this month passed unanimously a resolution to submit to the quarterly meetings next January the question of union with the United Methodist Free Church, the Bible Christians and the Wesleyan Reformers. The Primitive Methodist Conference passed unanimously a resolution expressing its pleasure in viewing the approaching union and its willingness to consider the basis which may be agreed on by the other bodies. It will take some years in England and in this country to bring together churches of different traditions and methods of administration, even though they are substantially agreed in belief and ecclesiastical organization. The important fact is that union is under consideration and is looked on as desirable and practicable. Meanwhile, it is quite feasible for individual churches occupying the same field to consult together as to whether the work they are doing could not better be done if they should consolidate, and besides, the impulse toward union which such an action might give, is important. The pastor of the First Church of Christ (Disciples) in Brooklyn, N. Y., has proposed that that church unite with the Sixth Avenue Baptist Church, which is within three blocks, of which Dr. P. S. Henson is pastor, and Dr. Henson has replied in a spirit of friendly consideration of the matter. Dr. Harlan offers to resign his pastorate if that will aid in bringing about the union. He would then offer himself to the new union church as its missionary either at home or abroad. Churches which feel deeply that they are charged with the commission to preach the gospel to the world cannot but be impressed with the appeal to unite their forces to increase their efficacy and prevent waste.

The Church Teaching

It is a sign of the times that the Summer School of Theology at Harvard University, which began its fifth session last week, should have for its general theme, Principles of Education in the Work of the Church. Prof. F. G. Peabody in opening the school spoke of the marked evidences of approval of the subject which had appeared since its public announcement. These, he said, showed that the mind of the church is turning strongly toward considering education in its bearing on religion. Among the lecturers outside of Harvard are Professors H. H. Horne of Dartmouth, G. B. Foster of Chicago and G. A. Coe of Northwestern University. Professor Horne has given four lectures on The Foundations of Education, while Professor Coe has given six on Problems of Religious Education. He discussed the relation of the Church to the child, what it must do in order to make religion the controlling factor in his life. He reviewed the history of the Sunday school and showed that through it the teaching function of religion has been recognized as essential in all Protestant churches and that each local church has acquired in the Sunday school a specific organ for this function. These courses of lectures will no doubt attract fresh attention to the fact that the Church is awakening anew to the importance of the Sunday school and of increasing its effectiveness and usefulness.

The Evansville Race Riots

Evansville, Ind., is an Ohio River town of about sixty thousand people with a large trade in coal from near-by mines. It has a Negro quarter known as Baptist Town. A Negro one day last week in a street brawl shot and killed a policeman. He was promptly arrested and the grand jury as promptly indicted him for murder in the first degree. He was safely lodged in jail and there was no question of delay in his trial. But the mob could not wait. It attacked the jail, and when it found itself held in check by the police, turned its fury on the Negro quarter and rushed through it, shooting and destroying and forcing an exodus of the Negroes in despair of their lives. Many Negroes in turn armed themselves and race riots broke out in various quarters of the city. The mayor's proclamation was followed by an appeal to the governor, who promptly called out the militia. Murder is not unusual and policemen must accept the chances of street brawls as risks of their calling. But we are told that the outbreak in Evansville was due to a feeling between the whites and blacks which has long been brewing. The action of the city officials and of the governor deserves the highest commendation. The Negro murderer is safe, and if he survives his wounds will no doubt be tried and, if found guilty, duly executed as the law requires. But the people of Evansville have proved once more the difficulty of the problem which confronts us in our race divisions and have disgraced us by the temper in which they have sought to take punishment out of the hands of the authorities. When republics cease to be law abiding, the leader of the mob becomes the tyrant. And when any large part of the community follows tyrants the republic is really at an end. The Negro fugitives from Evansville, afraid to return and not permitted to remain in the places to which they have fled, are begging aid to carry them to Kansas.

Child Labor in New Jersey

Mother Jones and her little party, traversing the State of New Jersey in their march of protest against the conditions under which women and children work in the textile mills of Philadelphia, have afforded mild amusement to the reporters. But in this same State of New Jersey, according to the report of Mrs. Florence Kelley, secretary of the National Consumers' League, the conditions of child labor are nearly as bad as anywhere in the country. The state holds the twenty-first place in the scale of states in its percentage of illiteracy of children, having fallen from the fifteenth in a decade. There are 8,042 children under

the age of sixteen engaged in manufacture. The laws are admirable, says Mrs. Kelley, but they are subject to so many exceptions and non-enforcements that they do not reach the offenders. "There were excepted glass works, canneries and establishments for preserving perishable fruits; and these were exactly the establishments in which young children are most exploited. So little boys work now, as they have always worked, all night long in the glass works. . . . In the canneries mothers with whole families of children from five years of age upwards work from sunrise to dark throughout the sweltering weeks of July, August and early September, and, under the exemptions, no law is broken." The enforcement of the law has never been a matter of interest to philanthropists, and hence it is only in industries where labor is highly organized that it is regarded and women and children secure the short hours and the Saturday half holiday which the law requires for them.

Federal Protection of Food Products

The interstate commerce law has been invoked in defense of the proper labeling of foods. The man who manufactures cheese in Nebraska is no longer to be allowed to label it New York full-cream cheese and sell it in other states than his own. California canned fruits must be canned in California. Cotton seed oil from Mississippi or Louisiana is no longer to be sold as pure olive oil from Italy, if the Department of Agriculture can prevent it. The law to be enforced forbids false labeling of dairy or food products. Attorney-General Knox has ruled that the law applies also to foreign products marketed in America under false labels, a ruling which will much enlarge the scope of the law and narrow the opportunity of the false label makers. How widespread the usage of labeling to suit a supposed popular demand and not to state the truth has become is shown by the case of a manufacturer who recently submitted sixty labels to the department, of which all but one were declared to be in violation of the law. But the department has no authority to prevent the sale of falsely labeled food products by a manufacturer to the people of his own state.

British Welcome to the American Navy

From the international courtesies and the imperial greetings of the Germans at Kiel the European squadron under Admiral Cotton came to a yet more enthusiastic welcome in England. The visit is said to have been personally suggested to the President by King Edward and the British welcome shone even by comparison with the handsome German reception. The British Channel fleet under the command of vice-Admiral Lord Charles Beresford was drawn up in line and the American ships steamed into the Portsmouth inner harbor—a zealously guarded privilege never before accorded to a foreign warship. The cordiality of the reception given to Admiral Cotton and his officers in London was equally marked. The king took occasion in welcoming the officers at Buckingham Palace to declare in favor of closer relations between the United States and Great Britain. Lord Beresford said in toasting the American navy, that whenever there was anything disagreeable abroad, Great Britain and America generally drifted together. If these two nations got together to maintain their common interests and commerce it would make for the peace of the world. "Neither wants an alliance, but we want an understanding." Such careful and cordial hospitality will be gratifying to Americans. We are not Englishmen and our interests are not identical with those of Britain, but a serious quarrel is fortunately almost an impossibility in this age.

President Loubet in England

President Loubet, the first president of the French republic to visit England, received a royal welcome both from the authorities and from the people of London. The king showed the same social tact and charm in his greeting which made his own recent visit to Paris so gratifying a success. It was of the king's visit that President Loubet spoke, rather than of his own, as promising the happiest effects and serving to draw still closer the relations which bind the two nations to their common good and which are a guarantee of peace for the whole world. Britain is already in the heartiest accord with Italy. The addition of France in a league of peace would promise much for the world. It would be a check upon the ambitions of Germany, which in their present mood would be welcome both to France and Britain. The hindrances in the way of such an understanding are to be found in Russian claims upon France; but while the French pleasure in the Russian alliance has not died, it has unmistakably cooled. And it must be remembered that most of the burning questions in dispute between Britain and France have been settled. Englishmen often visit Paris and understand French life much better than the French know London or England. President Loubet's visit may do much, therefore, in turning the tide of French feeling and drawing together two neighbors who should be the closest of friends.

Russia in Manchuria

The presence of the head of the Russian war department at a Manchurian port, in conference with Russian officials summoned from all accessible Asiatic posts, points to Russian anxiety and probably to Russian decision upon the question of Manchurian occupation or evacuation. Rumors of war thicken, but Russian diplomacy still has the advantage of delay by sheltering itself behind the promise of evacuation at a date in the autumn. It is a difficult situation for Japan, the country primarily interested. More and more the country precipitating war puts itself in the wrong, but Japan must either stand quietly by and allow Russia the advantage of her diplomatic falsehood—if it be a falsehood—or she must seem to invent an occasion for attack. It must be confessed that Russia's reputation for straightforward diplomacy is not of the best and that one of the difficulties of friendship with her is that no one can know which half of what she says is the truth. Our own diplomacy seems to be proceeding upon the supposition that she will fulfill her pledges of evacuation, in spite of the fact that China has replied to our pressure for the opening of Manchurian ports that she would gladly open them, but Russia stands in the way. The President seems to be preparing to forward the petition in regard to the treatment of the Jews, and to be giving Russia time to fulfill her pledges. But in the meantime, the Japanese, British and American fleets are all within easy reach of the Manchurian coast and Russian popularity in America has fallen to a lower ebb than ever before in our national history. As we go to press word comes from Port Arthur, by way of St. Petersburg, that Russia will close Manchuria wholly for six years—on account of English and American spies—a direct challenge to England and the United States.

The Politics of the Conclave

Our own world politics has brought us a larger interest than usual in the conclave which will elect a successor to the pope. In regard to the difficult questions which have arisen in the Philippines there have been from the first two parties among the leaders of the Roman Church government. The election of a pope who will carry out the policy of Leo in a friendly spirit toward the American Government is of great importance to the United States. Yet we have no means such as the governments of Europe possess of bringing pressure to bear upon the conclave nor would the spirit of our national life permit us to use them. France claims a veto upon the choice of any cardinal, which in the strained present relations between France and the pope it will hardly venture to exercise. Italy has promised entire liberty of action to the conclave. Austria, it will be remembered, attempted to veto the elections of both Pius IX. and Leo XIII., but failed in both cases because the cardinal bearing the message arrived too late. Cardinal Martinelli is said to be the anti-American and reactionary candidate; Cardinal Gotti is called Emperor William's candidate and is opposed by the full strength of the French influence on that account. It looks as if the leading candidates might bring the conclave to a deadlock and some dark horse, like Satolli, once papal delegate in the United States, might be chosen. If an old man is taken the choice may fall on Oreglia, who is eighty-two and the only cardinal created by Pius IX. Cardinal Gibbons will be the sole representative of the two Americas but the power of national feeling in the conclave is suggested by the fact that any chance of election he might have had is said to have been wholly ruined by our war with Spain. In any case a choice outside of the Italians seems impossible.

One of the pleasant features about the recent N. E. A. meeting in Boston was the presence of so many able and cultured Southerners who are devoting themselves to the work of education. As one heard them speak publicly or talked with them privately, he was impressed with their manliness, sincerity and their grasp of the great educational problems now confronting the South. The leaven of the new educational ideas is working there

as well as here. The same may be said touching theological progress. Within a few weeks in a Southern state an institute of Methodist ministers was held, to which Professor Stevens of Yale and Professor Bowen of Boston University were invited as special instructors. When the announcement went out, one of the Methodist bishops through the columns of the local religious paper protested against the coming of these men. Nevertheless they came and conquered prejudice, as the practically unanimous vote of appreciation passed at the close of the conference by the 300 ministers in attendance testified.

The Negro in Politics

The Southern states as related to the Union are politically impotent. For nearly half a century they have not furnished even a candidate for President. Out of the 119 members of the Cabinet from 1860 to 1900 only six came from the South. She furnished only two Speakers of the House out of eleven and only five of the twenty-three judges of the Supreme Court.

The contrast between the position of the South in the last half of the history of the Republic and her position in the first half is striking. From 1784 to 1856 she furnished twelve of the eighteen Presidents, seventeen of the thirty Secretaries of State, fifteen of the twenty-three Speakers of the House and twenty-one of the thirty-one members of the Supreme Court, while the Cabinet positions were about equally divided between the South and the North.

These figures show how small a political factor the South is in the life of the nation. They are taken from a recent address of a Southern lawyer, Mr. Jordan Stokes, before the Tennessee Bar Association at Knoxville. It was an argument to prove that the Negro has caused the political conditions of the South, and that the only remedy lies in disenfranchising him.

The immediate causes of the political impotence of the South are stated by Mr. Stokes with convincing clearness and frankness. At the close of the Civil War when by act of Congress the Negro was made a voter, the South determined that the white race should rule, and put every other issue aside as of minor importance. The first step, which was taken deliberately and systematically, was to destroy the purity of the ballot. The Negro was imposed on by the tissue ballot and made to vote the ticket which he supposed he was trying to defeat. When he became sufficiently educated to detect this fraud, the whites stuffed the ballot boxes. When these and other milder measures did not avail, the whites intimidated, wounded and murdered Negroes to keep their race from exercising their right of suffrage. The political trickster and the tough came to be leaders in politics and the ballot box became their football in playing their game.

But a worse result followed the habit deliberately adopted by the ruling class of violating the laws of the United States and the statutes they had themselves enacted. They taught their own children, as well as the Negroes, to have little respect for human life. Leading citizens conspiring together to kill Negroes on election day have stirred up white men to lawlessness in executing vengeance on Negroes, have inflamed the passions of white and black, and have spread lawlessness into Northern states.

Another result of the forcible assumption by one class of the control of the Government has been to retard the material development of the South. It has made for itself the reputation of having slight respect for law. It has resorted to every lawless device it could invent to prevent the political supremacy of the Negro where he is in the majority. It has stood solidly for the Democratic party, whatever principles it represented, because it counted on the support of that party to keep the Negro out of politics. In recent years, at least, that party has had the reputation of being unfriendly to capital. These combined influences of reputation for lawlessness and for hostility to capital have prevented immigration into the South. While the desolate prairies of the West and Northwest have been transformed into rich farms and flourishing cities, the South with fertile lands, rich mines and cheap labor, has remained comparatively undeveloped.

The worst result of the attitude of the South toward the Negro is her political paralysis. The South is politically solid. She has practically only one ticket at the more important elections and represents only one party. There is no incentive to vote when the result is settled before the election. Before the war the Southern press represented different political issues and advocated different candidates. The questions to be decided by the popular vote were discussed at public meetings and the people were interested in knowing the merits of opposing candidates and parties. Now there is no opposition. The Democratic party is regarded as the friend of the South and has its home within its borders. All other parties are enemies and are shut out. The people do not vote and are not interested in voting. They know that their votes will not count except to make a majority larger. The only break in the solid South in any Federal election since 1876 was when Kentucky went Republican in 1896 by a majority of two hundred and eighty-one votes. Political indifference begets ignorance and stupidity. Patriotism itself comes to be regarded as a profitably negligible quality. The South is not bringing forth statesmen. It has few leaders in Congress. Its political representatives are politicians turned out by a machine.

We have summarized in these paragraphs the statements of Mr. Stokes, which occasioned, we are informed, a heated discussion, but which every one at all familiar with the South will recognize as substantially true.

What remedy does Mr. Stokes propose for these desperate conditions? Only the disenfranchisement of the Negro. On this point we suppose that the South is substantially a unit and this simply adds to the apparent hopelessness of the situation. For the Negro belongs in the South and will stay there. His increase in the North since the war is only a fraction more than one per cent. greater than his increase in the South, though no restrictions have interfered with his emigration to the North if he had desired. He is being educated, and both North and South are uniting to make him a more intelligent and therefore a more influential factor in the community. He is gaining in wealth, and is learning how to increase his strength by organizing his race. Political repression under these conditions is a growing peril. Booker T. Washington, in his recent address at Louisville, Ky., stood on impregnable ground when he insisted that "both in the making and in the execution the same law should be made to apply to the Negro as to the white man. There should be meted out equal justice to the black man and the white man, whether it relates to citizenship, the protection of property, the right to labor or the protection of human life."

The Negro will certainly be a factor in politics, either as a menace with a grievance but without a vote, or as a voter under the leadership of the whites. Of the two evils—if both are regarded as evils—the latter is plainly the less. Let him be admitted as a citizen only when he has acquired intelligence and responsibility sufficient to qualify him to vote, let the same tests of citizenship be applied with equal fairness to black and white, and the political race problem will be in the sure way of solution. The South will again divide on great political issues. Its people will become interested in government and informed as to its administration. It will raise up statesmen of national fame. The stronger race will rule and will rule wisely. The South will recover the place and power in the nation which it surrendered through fear of the Negro. We see no other possible solution of this most difficult of our national problems.

Modern Educational Ideals

Boston welcomed last week the largest assembly of teachers ever brought together in this country. They came—these 30,000—from every section and corner of the land. They no doubt represented fairly that great army which is far more potent than any other, the army of trained men and women who come in daily contact with the more than sixteen million children and youth in our schools, colleges and universities.

It would have been impossible for any one person to attend more than a minor part of the meetings or to consider the extensive and varied themes discussed. Such consideration must wait till the full report of the proceedings is issued in the annual volume. But all thoughtful persons seeing these people flocking to the halls and churches, or examining places and objects of historic interest, must have asked, What are they aiming to do, and to what extent are they qualified to accomplish their aims?

First and always they are aiming to produce worthy and high American manhood and womanhood. That fact could not be escaped by one who heard any of the papers or discussions. The subject might be manual training, art, music, language, mathematics—whatever it was, the purpose in view was plainly to make honorable men and women.

The ideals of these teachers include much more than those of the last generation. It would have seemed strange at least to many teachers of the older school to hear the daily bath, the manner

of wearing clothes and the management of athletic sports discussed as prominent elements of education. Sympathetic study of nature, animate and inanimate, the use of school architecture and grounds, the arrangement of pictures and ornaments in the school rooms were treated as matters of as great importance as the study of moral philosophy or history. But all these things were considered with respect to their influence on the development of the child into the man or the women. The relations of health to mental ability and moral character, of the surroundings of the child to the bent and activity of his imagination, are matters of deep interest to the teacher of today, who is aiming to fashion the material intrusted to him into the character of the cultured gentleman and gentlewoman.

The ideals of these teachers could not be conceived apart from religion. They point upward to a Supreme Being who corresponds to man's religious nature. These teachers respect what childhood represents and reverence what childhood may become. Their work stimulates the sense of responsibility and of trust in God. No doubt there are teachers who handle carelessly the minds committed to their training; as there are physicians who jest about experiments which hazard the lives of their patients. But these are exceptions. The spirit of earnest investigation for high purposes was the ruling spirit of last week's meetings and it represented truly the spirit of the teacher of today. He is studying how to lead boys and girls to work honestly and play fairly, how to take life seriously and at the same time hopefully, how to illustrate truthfulness, honor, courage, generosity exalted to self-sacrifice. He is aiming to make good American citizens, and generally he believes that to this end they must be citizens of the kingdom of God.

These teachers are living examples of their ideals. They appeared what they are—gentlemen and gentlewomen. Their coming to Boston quickened the patriotism of its citizens and strengthened their faith in their country. One of our most prominent men, after looking into the faces of a great audience of the visitors, remarked to us that his confidence in the nation was renewed and increased. He spoke with kindling enthusiasm of the great company of strong, earnest, cultured men and women influencing and guiding the boys and girls of the land and declared that under their tuition its future is assured.

The assembling of this multitude of picked men and women has exalted and made clearer our educational ideals. Texans, Californians and Oregonians have touched elbows with New Englanders and compared views. They have learned that no one section has a monopoly of high aims in teaching or of methods of attaining their ends. They have visited together historic places and have refreshed their memories as to the sources of our national life. It is within bounds to say that every school in the United States will experience higher impulses from the waves of thought and feeling spreading out from the gathering in Boston last week. It was an epoch in the history of our country.

Christ's Use of Ordinary Lives

Not one of the twelve apostles would have left a trace in history if it had not been for the companionship of Christ, the training he gave them, his Spirit who was in them. Paul might have been merely a name, as pupil of Gamaliel and rabbi, in the wilderness of Jewish tradition, if Christ had not claimed him for his own. Peter calls himself a messenger, Paul and James call themselves bond servants, so wholly do they feel that their claim upon the attention of the world is that they represent their master. These were all ordinary lives, and all but that of Paul unmarked by genius or opportunity until they received the mark and became the instruments of the extraordinary, the ideal, the central man, Jesus Christ.

Most of us have known such men and women whose remarkable influence in their own circle—or even far beyond—grew out of resources which they drew from faith and experience with Christ. Their confidence was not self-confidence, their power was given them from above. They were just ordinary people, of like passions and experiences with ourselves, but sharing gifts from above. The secret of their charm and power is simply this, that Christ makes use of them and they are glad to be with him and do his will. Such ordinary men and women used for great help, if they defined their life would say, No longer I, but Christ liveth in me. Such is the testimony of Florence Nightingale: "If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."

These ordinary lives are powerful with us because they are close to us. When one speaks from aloft or from afar his voice grows cold in passage to us. But the friend, the brother, sister, mother, who lives at once with Christ and at our side proves to our hearts in warmth of sympathy that Christ's power in plain lives is a living reality. There is great diversity of callings, but the work is one, and behind the work—our work—is he who made apostles and martyrs out of the peasants and fishermen and publicans of Galilee.

The conditions which make such a use of our lives possible are faith and energy. Faith means the giving over of our lives to God for such a use as he shall choose to make of them. Energy finds its opportunity in obedience and service. It is the paradox of the Christian life that power comes with surrender. He that loseth his life shall save it. When we hold our lives for Christ we hold them at once more loosely and more powerfully than before. They may consist of only ordinary powers in humdrum circumstances, but Christ will use them. And we may not measure the value or the fruits of his chosen use, any more than Peter could have foreseen or foretold the fruits of his life consecration to the teacher who became his Saviour and his Lord.

In Brief

The prodigal son is said to have decided to return to his father just at the time when men ceased giving to him. Up-to-date charity organization workers use this to point a moral.

Remembering the interest with which more than 36,000 visitors to Boston last week studied its historic landmarks, one can have some idea of the loss to the city when Park Street Church shall be torn down.

A Mormon Grand Jury at Salt Lake City has found that no pologamy exists in Utah. A Tammany Grand Jury would probably find no evidence of civic corruption in New York while the city was under its control.

Why is the attendance on the National Educational Association's annual meeting more than two and a half times as great as it has been when the meeting has been held in any other city? This is a conundrum for outsiders. Boston knows the answer.

Those forty college students who have gone to Kansas to work in the wheat fields will come back with a better idea of life than they could have gained in home or watering place. And the Kansas farmers may learn that the Eastern college student, though he may have some queer notions, is a pretty good and practical sort of fellow after all.

Dr. Alex Whyte of Edinburgh preaching in London recently to a congregation which has just called a new minister, said to those who heard him: "Pray for your minister. Make up your minds that, God helping you, you will not forget him in prayer. Put a knot in the corner of your conscience to remind you." How homely and how apt!

Those Christian Endeavorers showed themselves equal to the emergency at Denver, Monday, when the big tent blew down. Thanks to the quick and wise leadership of one or two men there was no panic. Despite this one untoward event, it seems to have been a remarkably successful convention, which we shall report in greater detail next week.

Pope Leo dies slowly, thanks to a sound constitution, a good life and the best of medical skill. After the first crisis prayers for his recovery were world-wide. In Naples the archbishop brought out the treasured bottle of the blood of St. Januarius (St. Gennaro), which duly liquified in token that the prayer was heard. Later the saint's miter was carried to Rome and placed in the sick chamber.

"Things are pretty dull here," writes a correspondent in one of our principal cities, "not because of lack of interest in religion, but because of the feeling that a hard year's work has been done and a rest is now deserved." We hope that wherever dullness prevails this summer—and it cannot be questioned that it is to be observed in a good many quarters—it can be accounted for on these grounds.

"Of all the men I ever knew," said Walt Whitman, "who could get inside the critter, Father Taylor was the greatest." That is to say, the celebrated preacher to sailors, one of Boston's famous characters a generation and a half ago, was a preacher who knew men and how to touch the inner springs of feeling and action. It is the supreme test of preaching, and Whitman has expressed it in a characteristic but none the less effectual way.

Kansas home missionaries suffered heavy losses by the floods, not least of which were their books. The pastor at Armourdale, a place of 8,000 population, which was nearly wiped out of existence, lost his valuable library entire. Any one willing to give the price of a book towards meeting this loss will please address Rev. H. E. Thayer, Superintendent of Home Missions, Topeka, Kan. A minister's books are his tools; and for the sake of the congregations, as well as the pastors,

whose equipment has been so largely swept away, we hope that friends will respond to this practical suggestion.

One of the happy things about the minister's vacation is the possibility of exemption from the drains of a multifarious correspondence. And there are other sources of pure delight too. A long-suffering pastor on the Pacific coast who has just gone to Alaska for his vacation speaks in his farewell words to his people in this tone of subdued but obvious mental composure, "The book agent and the man with some new and impossible scheme will call at his rooms and learn that he is out of reach."

The high tide of immigration to this country was reached in the year ending June 30. Estimating the last month at 130,000 the total is 888 245, which is almost 100,000 more than in 1882, when the largest previous number came. Never before was so large a proportion of the immigrants so alien to earlier American ideals in character, habits and inheritance. Never did so many illiterate immigrants enter this country as last year. Here is a problem that will not bear to be postponed.

On page 103 will be found a list of the degrees conferred at the recent Commencements. We do not claim for it entire completeness or accuracy, but have tried to note the bestowal of honors upon men in whom our own constituency is particularly interested. Some of the doctorates, like those which have come to President Merrill of Fisk and Missionary S. L. Gulick of Japan, seem to us particularly well merited, and the increasingly conservative policy of the colleges and universities is reflected in the list as a whole.

Dr. J. H. De Forest, who has been in the service of the American Board since 1874, has recently returned from Japan, to remain in this country only three or four months. Dr. J. H. House of Salonica is also here on a year's furlough. Already he has begun to speak in the churches, and a thrilling story he has to tell of that storm center of the Balkan troubles toward which many are anxiously looking. A warm welcome to these splendid workers! Though both are getting gray, the fire of the missionary enthusiasm which took them to the field so long ago still glows in their hearts and shines in their eyes.

Rev. H. H. Kelsey of the Fourth Church, Hartford, has a difficult personal and professional problem to solve. The trustees of Talladega (Alabama) College, one of our leading A. M. A. schools in the South, with about thirty instructors and six hundred students, and whose graduates have of late been taking prizes at Yale, want him to fill the presidency, vacant ever since the death of the lamented Dr. De Forest. Mr. Kelsey has built up in Hartford a strong church of the best institutional type, taking up and expanding the work started by Prof. Graham Taylor. He has thrown himself unsparingly into the life of the city and state, has been instrumental in securing better laws in the legislature, and as chaplain of one of the state regiments he has acquired large personal popularity. We Congregationalists are not over supplied with men who for fifteen years can remain at the head of a large and distinctively popular city church in the down-town district and maintain it at such a pitch of efficiency and usefulness as Mr. Kelsey has done all these years. Hartford business men as well as his brother pastors who appreciate his work and sense the importance of that kind of a church in the down-town district, will doubtless bring strong pressure to bear upon him to remain. On the other hand, as a trustee of Amherst and of Hartford Seminary he has of late years come into close relations to the educational movement, and from that point of view the Talladega call may appeal to him. Evidently he is the kind of man who ought to have a double.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 26—Aug. 1. A Mission Study of South America. Luke 2: 25-32.

Our interest as Congregationalists in this field is a purely unselfish one from the denominational point of view. We have no work there, but some day we may, and today we ought not to be so narrow as to limit our knowledge of and enthusiasm in foreign missions to those countries where representatives of the American Board are to be found. South America has appropriately been called the neglected continent because so little comparatively has been done for its nearly 40,000,000 inhabitants, but the proximity of a great portion of it to the United States puts a special obligation upon us for its evangelization, and if ever a railroad is constructed southward through the Isthmus of Panama and then on through Venezuela and Brazil, it will open up now hidden regions in a wonderful way.

The Difficulties. The calls and the chances for heroic action are many. The climate is often unfavorable to health. Great stretches of desert, fever-breeding marshes, earthquakes, volcanic eruptions, persistent heat, unstable political conditions issuing in frequent revolutions, these are some of the outward disadvantages. The dominance of the Roman Catholic Church is another disheartening factor. It is not the type of Catholicism with which we are familiar. There the adherents of that form of faith are mainly densely ignorant and superstitious, plastic to the touch of a hierarchy, not itself devoid of unworthy men. The gap between the formal religion established in many of the countries and popular morality is a wide one. Then, too, our brave workers have had to contend against a singular apathy on the part of the church at home. From the time that Capt. Allen Gardiner undertook, in about the middle of the last century, to arouse England to the opportunity of evangelizing Patagonia, down to recent years, the apathy and indifference of Christians generally to the South American field have been too much in evidence.

Methods used. But it was not in vain that Gardiner poured out his life. Darwin's famous testimony to the transformation of the Fuegians shows what Gardiner's intrepid successors accomplished and here and there today we find many centers of Christian truth and learning. Dutch Guiana is practically a Christian state, owing to the persistent efforts of the Moravians since 1735. Down at San Paulo in Brazil we find an admirable Protestant institution in Mackenzie College carried on by the Presbyterians. It has an enrollment of over 500 students of whom more than one-half are native Brazilians and nearly two-thirds Romanists. Go to Rio de Janerio and you will find a splendidly equipped Y. M. C. A. building with a capable secretary of the John R. Mott type. The Bible societies have done noble work in Brazil and there is special call for their dissemination of literature, because in this way the truth and purity of the Christian faith can be instilled into minds prejudiced, not to say poisoned, by Roman Catholic representations.

Forces employed today. Representatives of twenty missionary societies of the United States and Canada, of eight in Great Britain, together with Moravians, Salvation Army battalions and several other general organizations, comprise the force now at work. Together they make a band of nearly 700 men and women, but this is only about one Protestant worker to every 52,000 of the population. Nearly 40,000 communicants have been gathered into the churches and over 15,000 into the schools.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

July 19, Sunday. *The Talents.—Matt.* 25: 14 30.

The relation of these slaves to their lord was familiar to the ancient world. They and their time and powers belonged absolutely to him. So do we to Christ—but by our own free choice It is the unenterprising servant who is cast out. He does not steal, he neglects. His lord knew him and gave him little in charge—he did not know his lord. But he was judged by his own thought. "The joy of thy lord" may mean the joy of lordship. The result of energy and enterprise is further opportunity; the reward of responsibility is responsibility. Christ means to have us happy in our work.

July 20. *The Sheep and the Goats.—Matt.* 25: 31-46.

Compare for this climax of the judgment parables Rom. 13: 10, "Love therefore is the fulfillment of law." Also Matt. 22: 35 40, with its Old Testament parallels. This is the judgment of the nations, of those who knew not Christ. The spirit of love is implicit Christianity.

July 21. *The Passover Evening.—Mark* 14: 10-16

At the house of Simon the leper—one probably who had been healed, and who may have been the husband or father of Martha. Mary had faith in the Lord's foretelling of his death and used the ointment saved for burial. The rent of rooms to strangers was common at the passover. Jesus and his disciples would make just such an artificial family group as law and custom provided for.

July 22. *An Example of Service.—John* 13: 1-20.

This was Christ's perpetual veto on the love of pre-eminence, which has been the curse of the Church. John, who had sought the highest place in the kingdom, remembered the scene vividly and makes us see it. Do not read the passage lightly but project yourself by imagination into it. Note the characteristic part which Peter plays. The lesson far antedates the motto of chivalry, *Noblesse oblige.* It fixes opportunity rather than obligation. He who is high may lift.

July 23. *Forewarning of Betrayal.—John* 13: 21-30.

Note that Judas had sat in silence through the washing of the feet. The other disciples had quick consciences—his was drugged to silence by greed and anger, yet he moved when he began to fear discovery. This is the moment which Leonardo painted. The one thing by which John named himself was that he had known the special love of Jesus. His capacity for fire and his capacity for love made him the most sympathetic of the twelve.

July 24. *The New Commandment.—John* 13: 31-35.

Love is the witnessing quality. Imagine a city in which even a few disciples loved each other with the pure devotion which Jesus gave to his own—would the people of that city have any doubt whether Christianity was a spiritual force? The best way to rekindle love to Christ is to show some of the fruits of love.

July 25. *Peter's Overconfidence.—John* 13: 36-38.

Peter did not reckon with the chill of delay. If there had been danger just at that moment no doubt he would have rushed in to save Jesus. His sword was ready enough later on in that same night. But between midnight and dawn he was denying that he knew him. This is only saying that Peter had much to learn. The true test of faithfulness comes in the hours when we stand alone. True courage is not of the crowd, though it may be exhibited in the crowd.

XUM

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Puddefoot and Isaac Ogden Rankin

Rev. W. G. Puddefoot

Rev. I. O. Rankin

[We do not need to introduce Mr. Puddefoot to our readers. He has been heard on all our platforms, and his peculiar mingling of pathos and humor, of deep religious feeling and a boyish delight in life has endeared him to the churches and to all who know him. This is his first novel, and draws largely upon his personal experiences as a pioneer among the lumber camps and mill villages in the palmy days of the Michigan pine forests. Its pictures of the life of empire-making which he knew and of which he was himself a part—a life which has ripened into the settled order of one of our most prosperous states—are drawn from the stores of a particularly vivid and retentive memory. Beginning in the quiet Dunker settlements of Pennsylvania, most of the action of the story takes place in the camps and the mill villages of Michigan, with the background of the wild and reckless life of the ax and river men who were the kings of the region. The story has taken shape in collaboration with Mr. Rankin, who is well known as one of our own frequent contributors, and who also maintains an editorial relationship to the paper. He has added his share in the development of the plot and the invention and shaping of the material.—EDITORS.]

CHAPTER I. A TREATY OF MARRIAGE

Through the warm summer days the village often seemed to have fallen asleep in the green lap of the hills. The gray stone Dunker church was the center of its life, and six days of the week its doors were fast. The hurry of the world seemed never to have visited it. Men worked, and women with them, but they worked quietly. Its leaders were valued for their character, or, where the other and more worldly test applied, by the good fruits of toil—the houses they had built, the harvests they could reap, the sleekness of the cattle that fed in their pastures and were sheltered in their great stone barns. As in an eddy of a stream, the placid movements of its life seemed almost to be running backward, while the rushing currents of the busy, anxious world outside were pushing on.

In this still mode of life which cared for substance more than show and centered about an inherited religious principle, the preacher was the foremost figure. He was no hired intermediate between God and his people, no nursling of strange schools and unfamiliar modes of thought, but bone of their bone and flesh of their flesh—the sturdiest farmer with the best-tended acres and the fattest cattle among them all.

Albert De Wette was a large man every way—large in stature, towering above his neighbors in ability to plan and think, shrewd, far-seeing, just and kindly. If the narrow thinking of his people and his own lack of a thorough education joined with the hard work of the farm to keep him from the broadest fields of thought, yet he walked with an assured step through the valleys which he knew. If unquestioned leadership had made him intellectually arrogant, swift to assume responsibility and expectant of obedience, yet he was wholly free from the petty and arbitrary willfulness which makes the ecclesiastical and domestic tyrant. His preaching was sound upon the facts of sin and pardon. If he lingered willingly in the place of judgment, if he busied his thoughts too much with figures taken from the warfare of the chosen people, kind eyes belied the terror of his words and the children loved and trusted him.

In his well built house, with its vine-covered porch where he loved to smoke his evening pipe and watch the sun go down above the wooded ridge that was the border of his farm, he lived alone with his dead sister's child. A childless widower, wee Hilda had come to bless his home. She had grown up at his side and was the apple of his eye. Their companionship was good to watch. Of their waking hours the big preacher and the merry, dark-haired child spent many side by side and often hand in hand. He consulted her about the problems of the farm with a grave face and a laughing eye; and she answered just as gravely. She consulted him about the puzzles of her childhood and he replied with all the gravity he could put into speech and manner. That was their serious partnership, for De Wette would not often share her wilder romps.

"You don't play tag with elephants," he would say. "Go find John, and make him play with you."

But that was partly policy, for John was the apple of his other eye. He was a neighbor's lad, grave, thoughtful, and as big and strong for a boy as De Wette for a man. With his widowed mother the preacher had made a treaty, long ago. Some day there would be a wedding; John and Hilda would be man and wife, and the two farms would be joined in one. De Wette had a masterful way with women, and Mrs. Bowman made the treaty gladly, only demurring when De Wette insisted on talking of it with the children.

"What matter?" he would say; "John is as fond of Hilda as a boy can be. The more they are together, the better. Let them begin in play and end in earnest. Hilda will not grow less beautiful and when the time comes she will do exactly as I say."

Mrs. Bowman, knowing her own sex, had doubts of this, but she was overruled.

De Wette would say: "Hilda, I'm busy, go get your husband to play with you." And the six-year-old girl would run across the yard and by the plank over the brook to the other house, where she was very much at home. But she never called him "husband," only John; and if he called her "wife," as he sometimes would, echoing her uncle, she would draw herself up, straight and slender and supple as a reed, and flash a glance out of her black eyes at him; and that was an end of cordial relations until he had "been good," and called her Hilda twenty times with humble entreaties that she would be kind to him again.

Yet in her heart Hilda accepted the parental decision. She loved John as a child loves her most intimate companion, and the thought of deliberately setting herself in opposition to the declared will of her uncle was much too far from the ways of the house to seem possible to her childish thought. Did not even Käthchen, who was a tyrant in the kitchen and ordered her about as if she had no rights at all, speak small when her uncle appeared?

Only, she did not want to change the life she lived, she loved it so. Every bush and tree, the robins that hopped across the grass of the dooryard, the oriole that hung its swinging nest in the big elm, the white, sweet-scented violets by the brook, the lilac that overhung the gate—she loved them all and dreaded change as if she knew that it must bring her sorrow.

CHAPTER II. THE RIVALS

After a little De Wette ceased to call John and Hilda husband and wife. As the child shot up and took on some of women's ways, such liberties of speech unconsciously passed out of use. But there was no change in thought or purpose. One did not talk much beforehand of the sowing of the grain or the choosing of the fattest goose to dress for Christmas, but when the time came round the grain was sown and the goose was chosen—as certainly as the old clock struck when its slow minute-hand had crept around the hour.

John had become a sturdy, strong-willed, sober-minded lad. In his still way he loved Hilda as deeply and thought of her as seriously as he treated all experiences of his life. He would willingly have died for her. He gloried in living for her with a faithful devotion according to his thought of what a man should do to please his promised wife. But he did not understand her and he was both attracted and troubled by her light-hearted girlishness.

A wiser love would have been less exacting and more winning. It would have given and received more happiness. A better use of the imagination, a little more natural frivolity such as befits the days of youth, would have saved him many a bitter hour. He was religious, after the fashion of the neighborhood, but given to questioning his right to innocent and simple pleasures such as make the larger share of happy life; for he had learned the heresy that happiness is sin-

ful and that the heavenly Father is delighted with our aimless self-denials. Like a badly executed color-print, John Bowman's life in these early days had honest colors, well laid on, but the print of religion fell outside the pattern of enjoyment and left a blotch where harmonious color should have been.

Then, too, John had come to have an air of absolute possession, which Hilda continually resented. She loved John—yes! but she liked other folks. It was not pleasant to feel that he was glowering at her when she was having a good time, though not with him. He was even openly impatient if others talked with her, yet he himself was rather slow of speech and hard to move to laughter.

When he frowned, Hilda would call him, "My dear old bear!" and would put out a slender finger to rub away the wrinkles from his brow. For Hilda was a tease, and a girl's teasing was something which John had not yet learned to understand.

In these girlish days Hilda found Jack Clitheroe's lightheartedness by contrast an occasional relief. Jack was a new comer in the village and cared little for its old traditions and established ways. He was glib of speech and swift to laughter. He could sing and dance and play the violin. In short, he was a gay butterfly in the garden of the village girls, untroubled by the thought of needs that might arise and ever seeking out the fairest flowers.

He had no bashfulness, such as that which more and more kept John Bowman tongue-tied in the presence of the girls. Speech with him was always easier than silence. From the moment when he first appeared in the neighborhood he was frankly attentive to Hilda, as at once the most beautiful and desirable of the village girls. Can the bee pre-empt the clover? Shall an undeclared engagement, like that of John and Hilda, keep the moth from singeing its wings at beauty's flame?

John Bowman saw that Hilda was not displeased to be the flame about which this new moth loved to hover. He wondered and grew angry, for the bee does not love to be put in comparison with the moth whose loose ways it despises. He kept still as long as he could, and then went to Hilda demanding that what he called "her encouragement of Jack's attention" should cease. Hilda was surprised and hurt. She answered curtly enough that she failed to see why he should interfere. She was her own mistress—*yet*—there was a teasing inflection on the word that ought to have satisfied John's heart—and she would make what friends she chose.

But John's true love was for the moment cheated by a sour and hasty temper. He came away without a word, and, manlike, with his stick smote mightily among the weeds along his homeward way. If these dumb victims could have asked a reason for their fate he would have poured out his heart in hot and bitter words about the ways of girls—a subject, as it happened, he of all men knew the very least about.

The following week there was to be a husking-bee at a neighbor's and Hilda looked to John for escort. After the quarrel he should have known enough to ask her for the pleasure of her company. Even the fact that she had never had another escort, and did not wish for one, could not quite reconcile her to having him take companionship too easily for granted. The spirit of coquetry had been awakened; a little consideration might have lulled it to sleep again.

A woman loves to be asked—it is her privilege and opportunity of self-expression, even when her "Yes" is assured. After their first serious quarrel it was a fatal error to presume. John took the time for a long promised visit, and failed to appear on Saturday night, as the custom of their simple wooing was. Nor was he in church on Sunday. Worst of all, though Hilda watched the path to greet his coming, he neither came nor sent her word.

John's neglect was his rival's opportunity. Jack's voice in the choir never rang out more clearly, his attentions were never more unobtrusive or thoughtful of the little things that John was too likely to forget. His courage never climbed so high when Hilda smiled upon him. He begged to be allowed to be her escort to the husking, and though Hilda evaded an answer as long as she could, watching the bridge for an expected coming, it was difficult at last—when John did not come—to forgive one who seemed to have deserted her. She was tempted to read him a wholesome lesson. A husking!—there would be plenty more—and Jack went home from De Wette's porch on wings that Sunday night, a few minutes before John Bowman appeared, driven home at last by strong desire and belated humility. His rival saw him as he came to the gate and chuckled to himself, "Too late, old ox!"

ALBERT DE WETTE

There was another and sharper quarrel when John learned that Hilda had promised to go with Jack to the husking-bee. He was so angry, in fact, that he would not listen to Hilda and quite unconsciously did all he could to heighten the contrast of words and temper in his rival's favor. He went home half mad with chagrin, and the next morning capped the climax of his folly by asking the girl Hilda most despised to go with him to the husking.

Of the four Jack was the only one who enjoyed that evening in the half light of the great barn floor. Hilda would have been cross to her escort if courtesy and jealousy had not combined to forbid. The poor girl with John might just as well have had the town pump for companion, for he only answered when she spoke. And when John heard Jack's shout of laughing triumph as he found a red ear and kissed Hilda with a resounding smack, his cup of misery was full.

We need not linger over John Bowman's follies and misfortunes. He was too little read in woman's ways to know how hard he made it for Hilda in her artless overtures for reconciliation. He added absence and silence to her grounds of discontent. Poor girl! she was motherless and just seventeen. She had no confidante and was doubtful of herself.

By silence and by anger John had played so persistently into his rival's hands that at last Hilda caught the contagion of his misery and recklessness. She was weary of uncertainty, weary of the game of evasion she had so long been playing with Jack Clitheroe's advances. Instead of deciding for herself, she took refuge at last in putting off decision upon another. Stung by rumors of John Bowman's devotion to another of the village girls, she promised to marry Jack—if her uncle would consent—well knowing that her uncle never would consent to break the plan of marriage which he had cherished for her all her life.

Christian News from Everywhere

Mention should be made of the death of Rev. Robert Campbell Moberly, D. D., *regius* professor of theology at Oxford, one of the High Churchmen with liberal theological views who contributed to *Lux Mundi* in 1889. His latest and probably most permanent book was The Atonement and Personality, issued in 1901.

Another missionary convention is to be held by the Methodist Episcopal Church North at Philadelphia next October. The convention at Cleveland last year was a great stimulus to that church, resulting in an increase of $300,000 to the income for missions, and its good effects were not confined to that denomination.

In Toronto, Can., James Henry Lewis was convicted of manslaughter for having neglected to provide necessary medical treatment for his son, who died of diphtheria. Mr. Lewis pleaded that he was a Christian Scientist, and had treated the boy according to the rules of that sect. The court of appeal has approved the verdict. Miss Eliza White of New York city, a widely-known Christian Scientist healer, died in Boston last week of Bright's disease, from which she had suffered for a long time, after a surgical operation. Such facts as these were not brought out in the Christian Science testimony meeting following the recent communion services in Mechanics Hall.

What Shall We Do With Miracles

By Prof. Irving F. Wood, Smith College

[Professor Wood occupies the chair of Biblical literature at Smith College. Besides his work, which is so popular with the students, he conducts a large Bible class of adults in the Edwards Church. He is a graduate of Hamilton in 1885 and of Yale Divinity School in 1892. While thoroughly in sympathy with the modern movement in Biblical scholarship, he strives constantly to interpret it in a way helpful to faith.—EDITORS.]

What shall we do with miracles? We are men of our time. We must allow historical criticism full play. We must explain where we can; that means, we must minimize the miraculous. We must be honest to the scientific tendencies of the age. But we must also be honest to the Biblical narratives. Does fair treatment of them involve acceptance of the miraculous? If so, we must accept it.

Amid reflections like these, the common Christian finds himself confused. Christian scholarship gives him little help. It has come to be a common saying that miracles no longer support Christianity; Christianity supports miracles; and Christianity sometimes finds it a burden not wholly easy to bear. Some things in the old positions are now impossible and no new positions have found unanimous acceptance. So the ministry and the laity are asking, quietly but with some perplexity, What shall we do with miracles?

It is too large a question to answer in a brief article, even if one had an answer ready to give. One may, however, presume to state what seems to be the trend of thought towards the answer to a preliminary question: Allowing historical criticism all it demands, what is at the end left for miracle?

WHAT IS A MIRACLE

First, we need a definition. We must recognize that the definition of a miracle is no longer what it was in the days of Hume. Then it was defined as a violation of the laws of nature; but for a generation even conservative theology has declined to accept that definition. Do we know enough about the laws of nature, it is asked, so that we can affirm that a miracle is a violation of them? If it is, does its value or its characteristic lie in this fact?

A tentative definition in accord with the trend of modern Christian thought would be as follows: A miracle is an event in nature not explicable by known natural laws, and having a religious purpose. Compare the definition in Clarke's Outline of Christian Theology, p. 133: "Special acts of God departing from the ordinary method, performed in the sight of men for a moral purpose." This definition makes no affirmation about unknown natural laws. It leaves open the possibility that they might be found to explain miracles, did we know them. The definition demands a religious purpose as necessary for a miracle. It is this which makes a miracle different from a wonder. If a man were a frog by day and a prince by night, as in the fairy tale, it would be a wonder, but, if it had no religious purpose, it would not be a miracle in the Biblical sense.

Historical criticism does not touch the fundamental question of the possibility of miracle. That is philosophical. Under any interpretation of God which makes his relation to man that of spirit to spirit—in other words, under any interpretation possible to Christianity—miracles may be a part of the economy of the universe; but to assert that miracles may exist is very far from proving that they ever have existed. The position of speculative theology, then, is this: A miracle is not necessarily a violation of natural law in the ordinary meaning of the term; but if it were, it would still be possible, because God is a free Spirit acting in a universe of his own creating. Whether miracles have occurred is a question entirely for historical evidence.

FOR THE THEIST IT IS MAINLY A HISTORICAL QUESTION

The whole problem then passes at once from the field of speculative theology into the field of historical criticism. The question comes to be, Does Biblical study make probable the existence of what may properly be defined as miracles?

This demands for its satisfactory answer the examination of each separate narrative of an alleged miraculous event. When this is done, we shall find that these narratives fall into different classes. We shall set aside all those which occur in narratives we decide to be fictitious. If we believe these narratives to include the Daniel stories or Jonah, then the miracles in them need not be further discussed. We shall also set aside the Apocalyptic literature, where miraculous visions are a recognized form of literary device. We shall further set aside those narratives of times so ancient to the authors that the legendary element dominates in them. To many, this will include more or less of the Penteteuch; to some, a few other parts of the Bible, as the Samson stories. We shall also set aside certain cases where a miraculous explanation was assumed for a natural event. This frequently happened in all early religions, when the sense of the presence of God was fuller and keener than the sense of the unity of nature. A Biblical case may be the plague in the land of the Philistines, explained by Jehovah's anger because of the capture of the ark.

Now we come to a class of events which cannot be set aside. It is certain extraordinary or unusual psychological phenomena upon which religion has always been inclined to put a supernatural explanation. In the Bible, it is the religious emotion which appears most strongly in prophetic ecstacy. The feeling is so intense that the subject of it seems to be rapt out of himself, moved upon by his God. Its manifestation ranges all the way from a calm feeling of exaltation to a wild and uncontrollable frenzy. Leaders of most religions have known what this meant. Witness Isaiah, Paul, Buddha, Mohammed, St. Francis of Assisi, Luther, Edwards, Wesley. It has drawn many men toward God. Who shall say that the Spirit of God does not draw near to men in these experiences? Why may not this sacred emotion fall within the definition of a miracle given above? If so, it must include much phenomena outside the Bible, and even in present daily life. We cannot draw a line between an old Hebrew and a modern Christian, when the same sort of religious phenomena appears in the life of both.

THE REALITY OF MIRACLES OF HEALING

The most common New Testament miracles are those of healing. So numerous are they, and so nearly contemporaneous are the writings which describe them, that one must allow actual events to lie back of at least many of the cases. There seems to be no doubt that many healings were accomplished in the first Christian century which were believed to be wrought by divine power in the name of Christ. As a matter of fact, this continued into the second century as well. There seems also to be no doubt that the ministry of Christ was peculiarly full of such cases of healing.

But they are also found elsewhere. Healings are not at all uncommon in connection with religious phenomena. One only needs to call attention to inscriptions from the Greek shrine of Æsculapius, to certain Catholic shrines, to faith cures and Christian Science, as illustrations of actual cures really performed. After all criticism, there remains a large body of healings in all ages of the world which have seemed mysterious and upon which religious souls have ever been inclined to put a religious explanation. It is not the business of the student of religion to explain them. That belongs to the work of the phychologist and the physician. Perhaps when it is done, our ideas of the supernatural and of medicine may both be modified; but the student of religion will continue to insist upon the religious value which such events have had.

NATURE-MIRACLES AND RAISINGS FROM THE DEAD

There remain two classes of events: The first is the nature-miracles, including the raisings from the dead, in the gospel accounts. Some of these are affected by questions of gospel criticism; that of Lazarus, the most extreme, by the difficult questions of Johannine criticism; but criticism refuses summarily to dispose of them. One's conclusion concerning them will be governed by presuppositions. He who has regard only to the literary and historical questions may be disposed to look on these cases as illustrations of developing legend. He who sees in the life of Christ a unique control over the forces of nature and notes in the abundant healings and their extraordinary character the evidence of special power, will regard even raising from the dead as not impossible to a character like that of Christ. No argument from one side can touch the other. The difference is in

the postulates. There is no common basis.

The other class is the single event of Christ's resurrection. This is the culmination of Biblical miracles. The problem is, Can the belief of the early church in a real resurrection be explained without positing some event which will come under the definition of the miraculous given above? Here again the answer will be to most persons a matter of postulate. Many will regard the literary evidence as not strong enough to be absolutely irrefragable. Modern studies of suggestion make a certain class of explanations more easy than formerly. But those to whom the person of Christ is more even than his teaching, who see in him the presence and power of God made manifest, will not find the resurrection in the slightest degree unnatural, even though miraculous. They will ask, What else could have happened?

Allowing criticism the fullest possible latitude, then, the following are the results:

First, the miraculous is still left possible.

Second, the miraculous in certain groups of Biblical narratives disappears.

Third, the miraculous in certain other groups stands, to be classified for explanation with kindred religious phenomena elsewhere.

Fourth, the postulates on which the greatest cases of the miraculous make their appeal are outside the realm of historical criticism. It cannot forbid belief in them.

With regard to the miraculous, as with regard to many other things, historical criticism furnishes regulative principles for specific judgments, not a fundamental postulate of Christian belief.

Concerning the entire problem, moreover, let us remember that as miracles did not bring God into the world, so neither can the explanation of them, if it is ever made, take him out of the world. The whole question concerns, not the fact, but only the method of revelation.

The Confessions of a Candidate

By Presbuteros Peripatetikos

At last I am settled. The church is not all I hoped for financially or socially, but it is a good church, with a chance for growth, in a town where my children will have excellent educational training. I have been here long enough for the hidden difficulties to develop, and find them less than I feared. On the whole, even from the purely selfish standpoint, I have much reason for gratitude.

I look back over my candidating experience with a good deal of interest. It has lasted a good while—longer than is really creditable to my winsomeness and astuteness. Perhaps, even under the shadow of a pseudonymous cognomen, it is best not to tell just how long my lightning rod has been up to conduct a possible call in my direction. The sense of compulsion has been on me for a full year, and I was in the mental attitude of Barkis some time before that.

I have done some earnest praying and some carefully planned wire pulling, but neither worked just right. To be sure, the real spirit of my prayer has been answered now. So far as I have less than I asked for, the explanation is easy. I have fully as much as I deserve. God has dealt with me fairly and honorably. I have never found in the Bible or in human experience any reason to believe that God is under obligations to give prompt and satisfactory answer to selfish prayers. And my prayers were partly selfish. The candidate who is entirely unselfish is ready for a charge in a better world than this. No church on earth is fit for such a minister.

But I have good reason to be dissatisfied with the wire-pulling. I have influential friends who have shown great interest in me, and have willingly done for me all that they could. But when the wires have been carefully arranged and steadily but gently pulled, it appeared that they had not been properly attached at the other end. I have some reason to suspect that some one has amused himself by cutting the connections in some cases. I don't know who he is, and I don't want to know. It is a good deal easier to forgive anonymous enemies than those whose hostility is open and manifest.

The process of candidating, as it is generally conceived, is something like this: You read the weekly record of calls and resignations in *The Congregationalist*, with the Year-Book at your elbow. Having thus picked out the vacant churches tha you would like to serve, you find out which of your friends has influence with them. If several of them are so situated, all the better. At your suggestion they commend you to the vacant church, more or less perfectly making it appear that the suggestion is original with them and that you are so much in demand that there is some question whether you could be induced to take the vacant pulpit. They also use their best endeavors to find the right psychological moment, so that you may neither be early enough to be snowed under by later comers, nor so late that the apostolic succession is already practically determined when your name arrives. Thus your availability becomes known and read of all men to whom it is of possible consequence, pulpits are opened to you, and more or less speedily you find your affinity.

I suppose that process works with some men, else it would not be so universally used; but it has not worked with me. There are six churches to which I have more or less reasonably hoped to be called, bes'des the one that now calls me pastor. Not one of them was in my mind as a possible "field" when I had my first hearing in its pulpit. I have been led to suspect that in two cases I was invited to preach because I happened to be the most convenient person to fill a Sunday when an expected supply had proved a disappointment. Two other churches had their attention called to me by the state committee on pastoral supply; and how the other churches came I have no idea. I only know that it was not because I pulled wires. The net result of my planning was a hearing by a committee or two who never introduced themselves to me.

In the seven churches whose representatives have introduced themselves, I have found seven types of committees. The men who have been on them all have apparently been honest and faithful Christians, except in cases where some members frankly represented the world and the flesh. But the similarity ended there.

There is the committee secretive, that talks with you about the weather and foreign missions and the last pastor, and everything else except the next pastor. There is the committee effusive, that tells you all about the people who like you and nothing of the people who don't. There is the committee confidential, that tells you all about the other candidates, and how many of the members incline to favor Brother A. or Brother B. rather than yourself. There is the committee inquisitorial, that asks you directly all the things that other committees find out from your friends—or your enemies. There is the committee dictatorial, that informs you just how the next pastor must carry on his work in order to unite the church or get a new hold in the community or reach some other desirable result. There is the committee indirect, with whom you must be constantly on the watch to meet hint with hint and allusion with allusion. There is the committee that dosn't know its own mind and breaks its own rules with the utmost nonchalance; and there is the committee that knows it all.

But the committee that is both businesslike and considerate, straightforward and tactful, I have not yet met. That may indeed be only another way of saying that I am still on earth and must wait my translation before I meet ideal people. The committees with which I have had dealings might suggest with entire fairness that they had not dealt with any perfect ministers. But after all, there is vast room for improvement this side of the ideal in the methods of supply committees.

I have discovered that for ministers there is more than one unpardonable sin. You may have a weak and testy temper; you may be given to poetic license in prose utterance; you may live habitually beyond your means; and still your faults will be overlooked by committees, unless the last pastor had the same ones. But if you are a bachelor, if you enjoy a social cigar, if you belong to a club, and if your live your life regarding the spirit more than the conventions, your chances are few. The combination of Christianity and Pharisaism which most churches expect of their ministers is a fearful and wonderful thing.

But I started to confess, not criticise. It is the effect of all this candidating process on me that I want to discover and uncover. If it had not been for the uncertainty that went with it I should have enjoyed the experience heartily. I am so self-confident (in her franker moments Mrs. Peripatetikos calls it conceit) that my interest in meeting a new con-

gregation is in deciding what to think about them and not in guessing what they think about me. I have found meeting strange congregations a pleasant thing. The period of candidating has given me opportunity to do some of that detailed traveling that is the most attractive kind of all to me. I know a little now about a number of places that before were only names to my consciousness. I have observed various forms of worship and numerous local customs, some of which have been suggestive and others of which have furnished a good deal of amusement. I have a larger and higher respect for the courtesy, attentiveness and character of the average member of the average congregation than I had before. And I am more deeply convinced than ever of the emptiness of the common assurance that your hearers have enjoyed the sermon.

On the intellectual side, then, I feel myself the gainer by the things I have suffered. But when it comes to the spiritual, I am not quite so sure. I am sometimes afraid I have not stood the test as I ought. If my ideals of service are lower, more selfish and sordid, if my faith goes limping where it ought to leap as a hart, if my judgments of my fellowmen are less cordial and kindly and unsuspicious than they used to be, I am loser, and I know not where to seek the compensating gain. Possibly I am a little more patient, a little less unwilling to have God direct my life—that is all.

Yet sometimes I think that I have not really been so much loser as I seem. What if the apparent loss be only an unveiling of hitherto concealed weakness? A season of candidating is an anticipation of the day of judgment, while yet there is room for repentance. I may prove gainer after all, if I will.

In and Around Chicago

A Great Medical School

President Harper cannot live unless he has some great project in mind. For nearly a year he has been trying to secure a million dollars in Chicago to put Rush Medical College into good working order, and, with it as the medical school of the University of Chicago, to obtain $6,000,000 from Mr. Rockefeller to make it the central school of medical science in the West, if not in the country or the world. Hitherto Rush and the university have only been affiliated. It is now said that the money due from Chicago has been obtained and that the pledges have been sent to New York for Mr. Rockefeller's approval. Arrangements already exist by which two of the four years of the medical course can be taken on the university campus, and the remaining two at the buildings of the college on the West Side. It is understood that the West Side plant will be increased and improved, and that buildings will also be put up on the South Side on or near the campus. In the new laboratories every form of disease will be studied and such experiments will be undertaken as will furnish advantages for medical study and research equal to any in Europe. No wonder Dr. Harper is going abroad for a brief rest. Not many men in any country could endure the strain which he constantly feels.

New Forms of Charity

Two improvements on old methods of aiding the poor are now attracting attention in Chicago. One is the establishing, through the generosity of Mr. Nathan Strauss of New York, of a central station whence Pasteurized milk can be distributed to babies. Hitherto mortality among infants has been frightful, owing, it is thought, to poor milk sold. This mortality bids fair to be greatly increased this summer through the decision of the milkmen to make but one delivery a day. For people who have scant facilities for keeping milk fresh this means death oftentimes as well as discomfort. It is to meet this need in part that Mr. Strauss introduces his charity. To render it effective co-operation in many directions is needed and quite large sums of money, both of which seem to be forthcoming. The *Tribune* in view of the increased cost of ice is appealing to the public for funds to furnish a certain amount of ice free to those unable to buy it. Tickets are furnished those most in want of it and from Social Settlements, one or two schools and two or three institutional churches the ice is given out on presentation of the ticket. The Knickerbocker Ice Company, which has recently raised the price of ice to its regular customers, offers the use of several wagons to deliver the ice, and will in addition, as has been its custom for several years, make large gifts toward the fund. The public response to the *Tribune's* appeal is hearty.

Summer Schools

Only four or five of these schools will be open this summer. Three thousand pupils applied the first day and were accepted and as many more rejected for lack of space. It is a pity that all those who desire instruction during the hot season cannot have it. Four days in the week instruction is along industrial or manual training lines. The fifth day is devoted to sight-seeing in the museums and the parks with explanations by the teachers of the objects in which the pupils are most interested.

Meanwhile the summer term at the University of Chicago has opened with an increasing number of students and with open lectures which the public can attend by paying a small fee. It is a matter of regret that Dr. George Adam Smith has been obliged to cancel his engagement, and that typhoid fever is keeping another noted man from filling his appointment. For the first time Garrett Institute, the theological department of Northwestern University, has decided to receive students. The National Congregational assembly at Pottawattamie Point on Lake Michigan from Aug. 15 to Sept. 1, led by President King and Professor Bosworth of Oberlin has a promising outlook. Several eminent men, both from the East and the West, will be associated with President King and Professor Bosworth, so that a profitable gathering at small cost may be anticipated. It is also proposed to spend the first week in August in Bible study at Wheaton, Ill. This gathering has for its object a deepening of spiritual life. While President Blanchard will be at its head, several evangelists who live in Wheaton and a number of ministers will take part.

Site for the Field Museum

It has long been understood that Mr. Marshall Field has been ready to erect a building near the center of the city in which to store the precious collections now in the building in Jackson Park. This building, one of the World's Fair buildings, is showing signs of decay. The last legislature gave the South Park Commissioners control of the lake front and authority to fill in the lake east of the Illinois Central's tracks and thus fully double the size of Grant Park. The commissioners have now offered Mr. Field a site, 1,300 feet long and 900 feet wide, directly opposite Congress Street, on which to erect a five million dollar building. With the exception of this museum in which the whole city takes the deepest interest, and a building for the Crerar Library, the park is to be left vacant. No finer location for these two institutions, both intimately connected with the city's welfare, could be found than is here provided.

Visit of Rev. R. J. Campbell

Mr. Campbell seems to have repeated in Chicago the triumphs won in Eastern cities. Sunday morning he preached to an immense throng in the tent on the university campus. In the evening, the Third Presbyterian Church was packed to hear him. Monday noon he addressed as many men as could crowd into the audience room of the Y. M. C. A., and Monday afternoon he addressed the students of the university again. At the Third Church his topic was Forgiveness, a theme treated in such a way as to give comfort to many desponding people. Monday noon he described the state of Federation among the churches in Great Britain, spoke of the Education Bill and dwelt upon the fact that the leaders among the different denominations are becoming more evangelical. To the students he strove to make it plain that it is possible to be intellectual and spiritual at the same time, that science is now finding it impossible to live without admitting the existence of God, that liberality in theological opinion does not mean lessened interest in the gospel of Christ. Altogether Mr. Campbell made an excellent impression on those who heard him. It is a matter of regret that neither in the Third Church nor in the Y. M. C. A. building was it possible for quite a large portion of his audience to hear with anything like satisfaction what was said.

Summer Revivals

Rev. M. H. Lyon has begun a series of meetings which will last a month in a tent pitched at the corner of Fullerton and Seminary Avenues, Chicago. Mr. Lyon has conducted revival campaigns in the city before with encouraging results, and judging from the opening meetings they will not be less gratifying this summer than formerly. He has a rare faculty of holding the attention of boys from the streets.

A Delightful Anniversary

June 29 Dr. G. S. F. Savage observed his eighty-sixth birthday. Mrs. Pres. F. W. Fisk invited his friends to meet him at her house at Lake Geneva, Wis. Many who could not go so far from the city sent congratulations by letter and telegraph. Dr. Savage was taken by surprise, as he has not been in the habit during his long life of service of receiving honors of this kind. But no man deserves them more. His early ministry at St. Charles, before there were any Congregational churches in Chicago, his part in the founding of Beloit College and the Theological Seminary and his years of service on behalf of these institutions and for the churches of the city and the state have endeared him to all. No man among us has such memories of the early days of Congregationalism West and there is no one to whom the denomination owes a greater debt of gratitude for its spread. The spontaneity of the gathering and the apparent impromptitude of the addresses added to the enjoyment of the occasion.

Chicago, July 11. FRANKLIN.

Wild as my doubts are, I cannot but feel that the New Testament finds me, and that with its deepest mysteries—*but as mysteries, not as dogmas.—Brooke Foss Westcott, Bishop of Durham.*

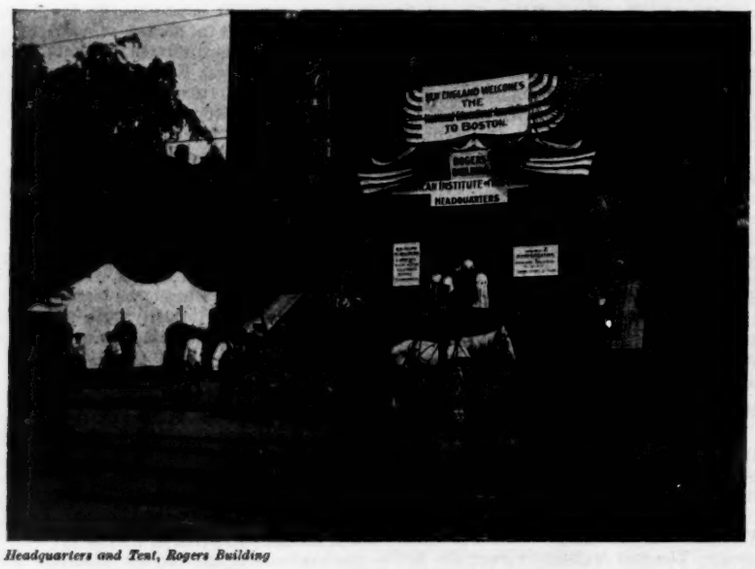
The National Educational Association in Boston

A Magnificent Marshaling of Teachers. The Impressions on the City. The Significant Deliberations

Within eight years Boston has entertained four conventions of great significance to the higher life of mankind. In 1895 the host of Christian Endeavorers assembled here to the number of over 56,000 In 1899 came the second International Congregational Council, with its array of platform talent. In 1901 the International Y. M. C. A. brought together leaders of Christian aggressiveness the world over, while last, and in some respects greatest, came last week the gathering of over 30,000 teachers from all over the land for their record-breaking convention.

Through five sizzling July days they filled the streets, cars and open spaces, rambled about historic places, sailed on the harbor and bathed in the surf, were entertained in large squads or smaller companies in the most aristocratic homes in Boston, Brookline and Cambridge, journeyed to Concord, Lexington and Plymouth, and at each point gained increase of knowledge and patriotic fervor.

Meanwhile many of them, despite the heat, kept bravely at their central task, that of following up the meetings morning and evening. In the cool, dark recesses of a number of Back Bay churches they listened to a steady stream of addresses and discussions, and while their minds were absorbing from the lips of experts facts and theories, principles and illustrations, their hands were occupied most of the time either removing the perspiration from their classic brows or waving their fans to and fro.



Headquarters and Tent, Rogers Building

It was a convention that came close to the heart of Boston. Never has a body assembled here that appealed so generally to all citizens. It represents a movement which throughout the world is in the ascendency today. It touches every man who has a child, be he millionaire or hod carrier. Hence state, city, universities, public schools, private institutions, churches, ministers, social settlement workers, Protestants, Roman Catholics and Jews united to make their visitors welcome and happy.

THE LOCAL ARRANGEMENTS

The convention could hardly have been better handled. Some of the members of the committees, like Mr. Coleman and Dr. Winship, had served in connection with former gatherings. All attended faithfully to their own business and co-operated efficiently under the direction of the central committee, at the head of which was Mr. Edward R. Warren. The convention, as is the custom, was self-entertaining, but the Assignment Bureau offered to find lodgings for all seeking its aid, and more than 17,000 persons availed themselves of its help. At the hotels were quartered some four or five thousand more, while perhaps seven thousand members, representing residents of Greater Boston and their guests, went back to their homes every evening. The Boston school regiment was drafted into service and its brightly uniformed and polite lads made excellent guides and ushers.

The selection of the buildings in the immediate vicinity of Copley Square for the chief rallying places gave the convention an accessible and entirely satisfactory local habitation. Headquarters were at the buildings of the Institute of Technology. The auditoriums of the churches and halls within easy reach of Copley Square can together accommodate many thousand persons and thus it was possible to hold a dozen meetings simultaneously. The forces came together every evening in big Mechanics' Hall, which on only one evening—the notable first night—proved inadequate, but for the succeeding evenings was several sizes too large. At these evening gatherings President Eliot presided with characteristic dignity and grace, speaking always the felicitous word by way of introduction of the coming speaker or of comment on the address just ended. Indeed, his formal position in the front of this great convention, together with his evident vital interest in all its concerns, has helped to dignify the movement in the eyes of all New England.

BOSTON HOSPITALITY

Never before in the memory of this generation has Boston opened its hearts and homes, its schoolhouses, clubhouses and public buildings so freely and cordially to any great company of visitors. No wonder the guests were enthusiastic over the courtesies bestowed upon them by every one, from the car conductor and casual passer-by to society leaders and literary folk.

Next to the monumental task of providing convenient quarters for the delegates, which was performed by the Boston Committee with remarkable despatch and business ability, the work of the Mayflower Club in turning the Girls' Latin School into a Woman's Building deserves the utmost praise. The old school building was transformed into a spacious mansion by the importation of handsome rugs, pictures, muslin draperies, and cool willow furniture.

With its hospital for both men and women, its three spacious parlors and writing-rooms, its two rest-rooms and dressing-rooms, it was a haven of refuge for the sick and the waiting ones. Few of its comfortable arm chairs and couches were unoccupied and the hospital treated twenty to thirty cases a day. One rest-room was kept absolutely quiet and a guard at the door prevented any person from looking inside unless she avowed her purpose to lie down and keep silence. The dressing tables with every toilet convenience testified to the thoughtfulness and generosity of the ladies of the Mayflower Club in providing for their guests. Nothing in the building impressed one visitor more than the electric hair curling apparatus seen on one table.

WHAT THE VISITORS SAW AND DID

"I didn't know that Boston had any new things to show us. I thought only of the old," said one of the visiting teachers. In this respect the city, with its modern buildings, its unrivaled parks, its statues and mural paintings, was a surprise to many visitors. There were two sides to the activities of most of the delegates, the search for instruction and the delight in exploration. Opportunities of sightseeing which are exceedingly rare to the resident Bostonian were offered—such as the opening of the Cragie (Longfellow) House and Elmwood (Lowell's home) in Cambridge, as well as the Hawthorne and Emerson homes in Concord, and these opportunities, which few Bostonians have ever enjoyed, were fully improved. Private receptions were given by Mrs. John L. Gardner, Mr. and Mrs. S. D. Warren, Mrs. J. Randolph Coolidge and many other prominent persons, several entertaining at their summer homes. At Symphony Hall there was an admirable rendering by the Cecilia Club of The Damnation of Faust.

Moreover, the eyes of visitors were opened to the way in which Boston still keeps in the van of the intellectual movement. As President Eliot, with no less truth than modesty, said, "Boston has done more than any other city in the country for education." The delegates were shown not only the central library building but its various ramifications, municipal bath houses, playgrounds and swimming pools. They learned that in manual training, in instruction in cooking, sewing and kindergarten work, as well as in the institutions for the blind and deaf and other defectives, the city was maintaining its enviable reputation. Such an exhibit was hardly less profitable to them than the formal sessions of the convention.

AS OTHERS SAW THEM

But if the inspection of historic and present day Boston was thus enlightening to the delegates, Bostonians themselves were no less broadened and bettered by the presence in the city of this army of educators. We saw them not alone in long patient files in front of the Technology buildings waiting for a chance to register, with piles of hand baggage left in charge of ushers on the lawns, but we met them everywhere throughout the town, day and evening. At the Shaw monument on the Common crowds gathered, to be drafted off in groups for tours to the State House and other places of interest on Beacon Hill. The Granary Burying Ground had its visitors all day long. The red badges of Illinois, orange of Pennsylvania, blue and yellow of Michigan, the coyote button of South Dakota, with other state badges gave the passer-by a sense of na-

tional possession of the old town which has so greatly influenced the nation's life. Little groups studying maps and guide-books and walking parties everywhere gave life to the streets even in the hottest hours of the hot days.

Coming from all sections of the country they were a remarkably homogeneous company. Provincial characteristics were less prominent than the resemblance to the common American type of earnest, educated citizens. Women probably outnumbered the men three to one. Some were veterans and some just out of college, but they were like one another in

Waiting to Register, Walker Building

the particular of white shirt waists and in that indefinable look on their faces—that combination of patience, intellectual ability and high moral purpose—which betrayed their calling. Among the men now and then one found the old time type of pedagogue, who had probably broken his ferule on the backs of his unruly boys many a time. But the majority were modern men in dress and bearing. It was especially interesting to see the fraternizing of men in all branches of educational work. University presidents, supervisors of public schools, directors of manual training, kindergarten specialists, all were enthusiastic attendants upon the convention and profited much not only by the formal sessions but by the many opportunities for social intercourse.

SCOPE OF THE PROGRAM

Thus an idea was gained of the dimensions of the educational movement of today and that idea was enhanced by a study of the program—a monumental work of its kind—reflecting the insight and outlook and broad sympathy of the man most responsible for its make-up—President Eliot. A mere glance at it displaced the traditional notion that learning consists of reading, writing and arithmetic. Other branches in recent years have forged to the front and within these newer departments there was room for discussion of many important correlated topics. Kindergarten training, for instance, was the subject of fruitful discussion for two long mornings and the interest in it may be inferred from the fact that to accommodate the audience adjournment had to be made from the Old South Church to the great Mechanics Hall. Manual training in its various aspects was thoroughly ventilated, child study and physical training, music, art and library departments were followed up eagerly by their special devotees.

WHERE INTEREST CENTERED

The session of the department of higher education was of special interest because the timely subject, the length of the baccalaureate course, was threshed out vigorously. President Butler of Columbia, who created such a breeze in educational circles, last winter, by his proposal of a two-years' course, stood stoutly to his proposition; while President Eliot advocated, under certain conditions, the three years' course. President Harper champions the sliding study in vogue in the University of Chicago, and Dean West of Princeton advocates the conventional four years' course, and evidently carried with him the sympathy of the majority of those present. Another session of this same department touched the heart of a present issue when Presidents Harris, Tucker, Slocum and Bishop Gailor took up the question as to how the university can concern itself more directly with the morals and manners of its students.

So the week sped by with its output of scores of carefully prepared papers on large and lesser themes, most of which will appear in the official volume. Enthusiasm grew from start to finish, and at the week's end there was but one verdict, not only from the local point of view but from that of the leaders of the National Educational Association, and others who have followed its conventions from the beginning, that in point of attendance, delightful by-play and in its contributions to the stability and forces of the educational movement, this convention outranked all others.

The Women Speakers

So much was said beforehand about the small representation of women on the program that the few who did appear were regarded with special curiosity and interest. One woman had the honor to be scheduled twice, and when we had seen and heard her we judged her worthy of the place and of her reputation as an educator. Mrs. Ella Flagg Young is small of stature and plain in features, but she has a strong face, a good voice and speaks with dignity and authority. At one kindergarten session where she took part in discussion she was the only one who stemmed the tide of self-congratulation and dared to suggest that the kindergarten training may react unfavorably on the child in later school life.

Next to Mrs. Young the most prominent women of the convention were Miss Margaret Haley of Chicago and Miss Estelle Reel, government superintendent of Indian schools, not because of their part in the program but owing to their personality and the causes for which they stand. Miss Elizabeth Harrison, the well-known kindergartner, Miss Sarah Louise Arnold of Simmons College and Miss Elizabeth E. Langley, assistant in Manual Training, University of Chicago, were other notable speakers, and there were several more who claimed attention, especially Miss Lillie A. Williams, professor of psychology, State Normal School, Trenton, N. J., who analyzed and criticised Earl Barnes's child study tables with the keenness of a lawyer and won her audience by her personal charm and good sense. It was noticeable that many of the women spoke without notes and nearly all had good voices and seemed at home on the platform.

The Exhibits

The exhibits were almost as many as the excursions. A number of schoolhouses were open to the public and displayed characteristic work of the pupils while one school—the Sloyd Training School—was seen in operation Thursday afternoon; the Public Library offered exhibits in school architecture, and other lines touching educational interests, while a comparatively new line of school work was represented by the School Garden Exhibit, showing plans of gardens, photographs, children's drawings and diaries. Still more attractive was the exhibition of 250 pictures suitable for the decoration of schoolrooms, held in the galleries of the Boston Art Club. One might or might not be able to take these in, but one exhibit was always patronized by crowds of admiring visitors.

Those who failed to see the remarkable exhibition of Indian handiwork done in our Government schools missed an educative feature of the convention. It was an eye-opener for Eastern people, if one may judge from their wondering faces as they examined a beautiful bit of embroidery, a furnished dolls' house, a neatly written composition, a

Studying the Map of Boston

photograph of intelligent looking boys and girls. Specimens of dairy products, cooking, blacksmith's work and shoemaking, showed the wide range of industries taught in our schools, but probably the articles which evoked greatest admiration were the blankets, baskets and bead work which are in line with a modern fad. Here the Indian's skill is still unrivaled. Indeed the whole exhibit, which occupied four large rooms, showed in an impressive way the Indian's artistic temperament and his ability to learn modern arts and crafts.

Grade Teachers Revolt

The state business meetings are not enthusiastically attended as a rule. In Massachusetts there are more than 600 active members, but only five presented themselves at the state business meeting to elect the nominating committee that chooses the officers of the N. E. A. The other states were equally indifferent, with one notable exception, and that was Illinois. It mustered about seventy women and half as many men, and the result was the election of Miss Kate Kellogg of Chicago. Last year through the efforts of these same Illinois women for the first time a grade teacher was elected a director of the N. E. A.

The mettle of the Illinois delegates was still further shown by a special meeting in Chickering Hall under the auspices of the National Federation of Teachers. Here were discussed problems which the N. E. A. Committee refused to include in its program—such as the salary of grade teachers, pensions, and the necessity of co-operation and organization among all teachers. It was an enthusiastic gathering and nowhere else during the week were more telling addresses heard than those of Miss Margaret Haley, Mrs. Young and Mr. William McAndrew. The grade teachers are waking up to their own condition and justice is coming their way. They must regard with hope one section plank announced by the N. E. A. at its closing meeting calling for more better compensations for teachers and legislative measures in their behalf. After all the association is not entirely oblivious of the teacher who receives only, on the average, a salary of $270 a year!

As a Local Pedagogue Saw It

Footsore and weary is the local pedagogue, acutely aware of her peripatetic origin, yearning to sit down in a shady nook by a little river, and like the woman in the moon look down upon conventions; but glad, evermore glad (consistency is not her hobgoblin) that she lingered to see, hear, and feel the heart-throb of her fellow teachers of the N. E. A.

They are a goodly sort; with intelligent faces, pleasant voices, quiet manners and decent clothes. To two of them in particular, the friendliness of the local pedagogue goes out; to the one from the Pacific slope who said of Boston people, "Why they are as nice as we are;" to the other, unlocalized, but of a notable intelligence, who said of the corps of Boston helpers, "I feel sure they get no pay, they are so kind."

Some there were of our visiting fraternity on pleasure bent, though of a frugal mind. But what sort of pleasure? Literary, artistic, historic, scenic. They were in Boston not so much to buy a bag and fill it—though not remiss in the adaptive and commercial spirit—as to offer a receptive mind and heart to what Boston has to give to the poorest comer. They got it. The Minnesota girl lost in the trolley labyrinth; the Alaskan, fanning himself on the curb; the colored teacher worshiping at the Shaw monument; the superintendent of Indian schools presenting her dram of experience to outweigh a pound of theory; the college president with his hat off to the head of the association; the ubiquitous grade teacher, illustrating in a federation the fable of the fagots—all these and more breathed Boston's atmosphere in which great memories keep unspoiled. They found out that their own "Pilgrim stock wuz pithed with hardihood." To the majority it was "old home week" in a broad and blessed sense. What our guests got, if inventoried would stretch from Bunker Hill to Plymouth Rock. What did they give?

To the local pedagogue: a deepened sense of the solidarity of her guild, and the irresistible forward, upward movement imparted by it to the human race; a cosmopolitan spirit, tolerant of the new, loyal to the old, quick to see "good in everything"; a heart expansion that makes room for Booker Washington's humblest sister, transforming her cabin into a home; for Winona's blanketed Indian on the road from the war dance to the Y. M. C. A.; for President Eliot's flower of the white race; for the impecunious, ingenuous Brahmin cast upon Boston hospitality like a floating seaweed on the beach; for the Southern teacher with her inarticulations as delicious as if slipping from a buttered tongue; for the hustling brother from Spokane, who having whirled so long upon the tire, finds it slow moving at the hub; for the well-gowned Chicago teacher, who would rather battle for a principle than rest on beds of ease in the woman's building; for—O heart of the local pedagogue! how dost thou brim over with good will, letting some drops fall even on the bureau of information that could not inform concerning the recondite and the abstruse, and upon the policeman who would not honor the badge left on a pincushion.

The local pedagogue has discovered a new factor in the human equation. She has gazed at the convention, a "dome of many-colored glass," until the beauty of its aspect and the truth of its meaning have penetrated her soul; and she sees, as clearly as the Hebrew of old on the tabernacle, the hand of God on the N. E. A.

E. G. I.

Platform Nuggets

Athletics promote morals. Should football, baseball, field athletics cease, the moral tone of the college would be lowered.—*President Harris, Amherst.*

College students respond to admonition and reproof only as they have been awakened to generous enthusiasms and a large sense of responsibility.—*President Tucker, Dartmouth.*

Education and religion agree in conceiving life broadly—life is right feeling and right willing as well as right thinking. They agree in demanding that the inner life come to outward expression.—*Prof. G. A. Coe, Northwestern University.*

The lockstep has been abandoned in army and prison. Why not from the schools? It is no easier and more senseless to make fifty children walk in intellectual lockstep than to keep fifty clocks ticking together.—*Supt. W. J. Shearer, Elizabeth, N. J.*

Those who have to do today with American education must turn their eyes, not so much toward the making of new schools for fitting men for college, as to providing simple and effective schools which may reach those who never go to college.—*President Pritchett, Massachusetts Institute of Technology.*

In and Around New York

Further Summer Arrangements

Dr. Virgin preached last Sunday from his old pulpit in Pilgrim Church, where five Harlem congregations are uniting for summer services, and was greeted by a large number of old friends. At the Brick Presbyterian church Dr. Richards preached for the last time this summer, and for a few Sundays the pulpit will be filled by Dr. Hamlin of Washington.

In Brooklyn, the Lafayette Avenue Presbyterian and Clinton Avenue Congregational Churches have union services through July and August, with Dr. Stryker of Hamilton College as preacher. The Central and Tompkins Avenue Churches are worshiping in the latter's edifice. Dr. Raymond of Union College preached last Sunday. Rev. E. H. Rudd of Dedham is to be next Sunday's preacher. A number of Eastern District churches in Brooklyn, including the United Congregational, begin union services in St. John's Methodist Church next Sunday. Dr. MacLaurin of Rochester is to be the preacher.

Browsing among the Monuments, Old Granary Burying Ground

Greater Freedom Wanted for Street Preaching

A number of Manhattan and Brooklyn ministers, with several missionary associations, have united in a petition to the Board of Aldermen asking that the laws relating to the licensing of street preachers be modified. Under the present rule only ordained ministers may be licensed, and each man so licensed is confined to one location. It is now asked that laymen and evangelists, if indorsed by regular city missionary societies or other mission interests, be licensed to preach in the streets and that they be not limited to the locations mentioned in the licenses. An argument presented is that a large number of the people of New York do not regularly attend church, but many will stop and listen to a preacher on the street. Missionaries are able often to speak to the foreign population in its native languages, whereas ordained ministers are usually preachers in English only. The aldermen have as yet taken no action.

The Home and Its Outlook

The Mother

"My sons, O Lord!—If thou who gave
Shalt bid me be bereft,
Who knew a mother's heart, O Thou,
Save them from sin, and place them now,
Upon Thy right and left!"—

Up Time's rough steep, with feeble tread,
The mother toileth yet;
How many days? How many years?—
Who counts the rosary of tears
Knows where her feet are set.

Not for herself sweet Heaven she prays;
—God knows that on the day of days;
The prayer most self-forgetting, white,
The soul most radiant in His sight,
Will wear a mother's crown!—

Not for herself—up Time's rough steep
The mother toileth yet;
O wakeful nights and watchful years!—
Who counts the rosary of tears
Knows where her feet are set.

—*Virginia Woodward Cloud, in A Reed by the River.*

Mothers and Daughters A brilliant English novelist has recently published in the *Saturday Review* a caustic article on the difficulties which too often arise between mothers and grown-up daughters at home. One element of discomfort which she does not suggest, but which is certainly present in many American households, is the ultra-conservatism of older women as to trifles. In large matters, the conservatism of a parent is more often than not a source of strength to the household, and a positive safeguard to the young people in it. But if it is obtruded too much, and in relation to details of too small consequence, it is likely to be mistaken for pettiness or obstinacy, and its effect is only to irritate. New ways of cooking, new kitchen conveniences, new styles of laying the table—there is no harm in letting the daughters try them, even if the mother thinks them no better than the old. As to "style" in particular, a reasonable amount of conformity to her daughters' taste would probably be to the mother's own advantage, in the eyes of most of her acquaintances. At least it would spare the girls the mortification—unworthy, no doubt, and needless, often, but very real—which young people suffer when they feel that, to their contemporaries, their mother's dress or shopping-bag or manners seem old-fashioned and queer.

Mothers and Grandmothers No one can attend many mother's meetings, or read many dissertations on child-training nowadays without being impressed by the repetition of such expressions as, "My own childhood was made so unhappy." "My mother always . . . and I resolved that if I had children of my own, I would never"—and "I am determined that I will never treat my children as my mother treated me." The listener wonders at the folly and heartlessness of the last generation, and marvels that in spite of it, so many children should have lived to grow up so glib. Sometimes the discussion turns on the continuing errors of the mothers in question and the inadequate way in which they are filling the rôle of grandmother. One may hear talk of this kind going on in the "Mother's Club" downstairs while the grandmother above is keeping the children quiet. Seriously, is it not time for women to realize the disrespect, the poor taste of this sort of thing? If our mothers made mistakes, and if we cannot avoid seeing them, it surely is not for us to betray them to outsiders. Far better not point our morals at all and let our tales go all unadorned than violate the principle which makes sacred the privacy of a loving, albeit imperfect home.

On the Piazza at Harwood's

BY HELEN CAMPBELL

He had watched her daily since her coming, but she did not know it. And now they talked together if she found him alone, and always she had a bright nod for him as she settled into the nearest chair and opened her book.

He was an invalid slowly recovering from the disaster that had left him partially paralyzed, a rolling-chair his vehicle and the piazza of the old house his present limit. He was well over fifty. She could not be more than twenty-five at most, he thought, looking at her with a certain wistfulness, for her face stirred old memories long buried; twenty-five, probably, for there was experience in her eyes in spite of their girlishness. He added as he made this statement to himself, that at the present day age appeared to be ignored at will, and more and more men and women marched peacefully toward the century line, with no marked or serious diminution of power or enjoyment.

The group on the most desirable portion of the piazza held one of that order; an old lady of magisterial presence, her determined countenance framed in puffs of white hair, her bright dark eyes hard still and with absolute clearness of mind as to what she wanted or did not want. To her, various other old ladies in rocking chairs, coming year after year to Harwood's were in total subjection, and waited timidly her directing word as to the day's topic of conversation, and the people who might or who might not be admitted to the sacred circle.

The girl was a stranger and a presumptuous one, for she wore her pretty clothes with an easy unconsciousness that had roused instant antagonism in the old lady's mind—a girl coming from no one knew where, New York, perhaps, from the way she wore things, but it might even be Chicago, and taking a place near them with no perception, it seemed, that this group stood for Beacon Hill and its passing generation of owners by birthright All else in the universe was mere tributary; really a quite irrelevant matter when one considered all that being born on Beacon Hill involved.

The girl in the meantime held her place. She had come in from the rocks, a book with leaves still uncut in her hand, and in her eyes the wide, clear look as of the sea itself stretching fair and calm to the far horizon line, a sapphire sheet under a sky blue as Capri. She had settled in this corner just so day after day for the hour before dinner, nominally reading, actually studying this unknown order with an interest that held a growing amazement.

The invalid watched them all and he knew. They had views, or at any rate the old lady had, though she suppressed summarily attempt at utterance of any but her own. "The Czar," the girl already called her, for never could there be more absolute autocrat or more submissive subjects. As to the invalid his rights were recognized up to a certain point, but he held his corner silently and was considered to be principally asleep. The girl had looked toward him pityingly, as she first saw him, and now smiled and nodded as she came out, but thus far she had made her brief stay without words and disappeared again, her grave, clear look on them all as she slipped away, yet little dimples at the corners of her mouth momentarily visible. The Czar had caught the look and resented it with fury and her subjects wondered with her what order of being it might be that wore it. She had brought no letters, she named no indorsers. She simply came and went calmly as if the ground were her own, and no one to question.

This was defiance pure and simple, the old lady announced, and the invalid laid down his book as he heard, and gazed in some amazement at this singularly belligerent old person who had risen and was driving her subjects before her like so many sheep.

"Twenty-three years at Harwood's," she said, "and never before have I been subjected to the insolence of an uninvited presence. I shall speak to Harwood. It is really intolerable. Some shop-girl in borrowed plumage, probably, who does not understand her place. She must be taught it."

She swept in, the voice that of an excited turkey gobbler, and now, as the invalid with a smile and a sigh took up his book again, the girl was at his side.

"What is the matter with that terrible old lady? Does she see red when she looks at me? It is actual active animosity."

The invalid nodded. What else could it be?

"Is it the Boston manner? My mother told me it was sometimes peculiar," she continued, "that I must not be surprised at singularities, but this old person really goes beyond that you know."

She had seated herself beside him and looked up with a puzzled frown on her clear forehead.

"She is a very highly cultivated woman I am told; in fact, I know it," the invalid said, with apology in his tone. "She is simply peculiar, that's all, and a singular stickler for place and recognition of her authority. The first thing her intellect does with any object is to class it along with something else. We all do that."

"Then she has classed me. Is that what you mean? But why?"—for the invalid nodded. "I am a person, not a class. A clam even, handled in that way—classed as just *crustacea* would have

the right to object—to say as I do, 'I am myself, myself alone.'"

"That's it. You are 'yourself,'" and he bowed with charmed recognition of a charming fact. "You are also 'alone,' and as you present no credentials and need none, she puts you under the general head *crustacea* or what you like. She demands a tag. It seems to be the way with the people at Harwood's. One of them, however, fell from her high estate sufficiently to be a fashionable teacher after her husband died; head of an establishment for turning out *replicas* of this order."

"O, a teacher," the girl said wearily. "I have met a good many this summer. And this morning I have been reading something that explains some of them."

"Read it please," he said, for she had opened her book, then closed it with a smile.

"There is no reason why you should be bored," she said, then as she met his gentle eyes, opened it again. "It is a little hard on them, but it accounts for some of the strange lacks in this world of ours, doesn't it? You will see," and she read in a voice as simple and charming as her face:

Their education has not consisted in the acquiring of a state of being, a condition of organs, a capacity of tasting life, of creating and sharing the joys and meanings of it. Their learning has largely consisted in the fact that they have learned at last to let their joys go. They have become the most satisfactory scholars, not because of their power of knowing, but because of their willingness to be powerless in knowing. When they have been drilled to know without joy, have become the day laborers of learning, they are given diplomas for cheerlessness and are sent forth into the world as teachers of the young.

She paused a moment. "If they're trained in cheerlessness of course they grow old that way and resent its lack in other people. This group of old tabbies are not teachers but could take diplomas in it. They sit here and scold and chatter like so many magpies and I have waited and listened for something really human, and heard chiefly genealogies."

The invalid nodded; but his eyes still questioned and after a minute she went on.

"I can see now what my father meant when he said the emotional temperament must be before keen moral perception can be. The Czar has, it would seem, no spiritual judgment; dwells on the surface of her world. And this is not said because she despises me with such singular heartiness, but because she is shut up with herself like a squirrel in a cage, and supposes as she whirls in her wheel that she is circuiting the whole round world itself. She is to all intents and purposes; —all the world she can see. It's a type, of course, but I thought it a vanished one."

"You, studying types at your age!" the invalid said involuntary. "But that was part of the amusement I suppose. Isn't it a little lonely to be here as you are?"

"It is something that has never happened before and I think I like it in a way. I misread a date, and came here a month almost, too soon. I wanted to see this old house and the place, for my father met my mother here long ago and I am seeing it all and am busy with a task, the price of which would have to be a little loneliness. These people, it seems, take the rooms from year to year and it bars out those who would be happier in all this beauty."

"Yes, it bars them out," the invalid said absently. "It is good you came. I have had a respite in looking at you and there is something familiar in your face. You remind me of a friend of my college days"—

He stopped short for the Czar was moving ponderously toward her seat and having taken it bent commanding eyes upon the pair.

"I trust you are not being exhausted by unnecessary conversation, Mr. Brower. This young woman unfortunately lacks the training that would make her see how unsuitable her presence is at this point and"—

"I can't have it! I can't have it!" a voice cried from the rear, and the smallest of the old ladies, a face like an agitated white rabbit, pattered close behind and laid a shaking hand on the imperial shoulder. "Such a nice girl," she said, "and such pretty clothes that have been a treat to see. How can you, Deborah? How can you?"

"God bless her!" said the invalid, under his breath. "It's an insurrection."

"How can I?" the Czar began. "How can I not?"

But the girl had made an impulsive movement forward and taken the white rabbit's hand. "Thank you so much," she said. "I thought you were different from the others."

"I have looked at you a great deal, my dear," the old lady said, holding to her as if for protection. "You look like a friend of my youth, a very noted man, my dear, but perhaps you have not heard of him—Governor Chauncey, who died a long time ago."

The girl paused a moment and the dimples were in full evidence. "Yes, I have heard of him," she said slowly, "but I never saw him. He was my grandfather and my father was named for him."

"What!" shrieked the Czar from her chair. "Don't fabricate! Mrs. Harwood said you were from the West somewhere. You're not. You can't be his"—

"I am Eleanor Clement and my mother was Eleanor Chauncey," the girl said and now, as she met the invalid's twinkling eyes, she laughed, a soft laugh compounded of many things. "Forgive me for being alive," she said. "I really can't help it;" but the Czar had beaten a hasty retreat and the little old lady was in tears.

"She'll never get over it, never," she said. "I've often told her she was too severe to people. This is a great blow."

"It isn't a permanent one. She'll recover, for I am leaving this afternoon," Miss Clement said, "so you will have no more trouble. I suppose Madam Brewster has arranged for a reserved piazza in heaven and that Beacon Hill has a special sealed compartment. But I am certain you will look over the top; perhaps even climb out, and I'll help you if you like."

"I shall never go into it, never!" said the little old lady, as if the opportunity had already been offered her. "Really, I should not," but the girl had vanished with a pat as she went, and the invalid lying back in his chair laughed wickedly, then opened his book again.

"I knew her mother in her youth," he said. "She is like her. I wish we had known."

Waymarks for Women

Miss Floy Gilmore, a young Michigan lawyer, has recently been appointed assistant attorney-general for the Philippines, a position of great responsibility. She is the first women to fill such an appointment.

A woman as ambulance surgeon is a novel sight for the East Side of New York. Dr. Emily Dunning has been detailed for the regular emergency calls of the Gouverneur Hospital for the next six months. The businesslike way in which she fills the trying position has already won the respect of the district.

Three remarkable Englishwomen, famous the world over, are still living, though at an advanced age, Florence Nightingale, Frances Power Cobbe and Baroness Burdett-Coutts. The latter, whom King Edward, before the death of Queen Victoria, spoke of as the second woman in the British Empire, has just entered her ninetieth year.

"Sex in Industry" is the title of a report just issued by the Massachusetts Bureau of Statistics. It shows that in fifty years the birth rate has fallen from twenty-eight per thousand of the population to twenty-five; marriages from twenty-three to seventeen, while the present ratio of divorce is one divorce to about every eighteen marriages, as against one to every thirty-four, fifty years ago. Here are grave problems for the sociologist.

The success of women as insurance solicitors is a good argument against the old idea that the sex has no reasoning powers. Managers say that they present their facts in a more forceful manner, and show tact in handling their patrons. Their best clients are among working women, most of whom have others dependent on them, and professional women are quick to see the value of life insurance. The action of the companies in accepting women on the same rate of premium as men has done much to enlarge the field.

A champion for Chinese women has arisen in the person of Dr. Yamei Kin, a brilliant young Chinese educated in this country, and now lecturing in the Eastern states. This completes her tour of our country, where she has been enlightening audiences on the real condition of China and Japan. It will be remembered that she was the first of her countrywomen to take a degree in the United States, and has since practiced medicine here as well as in the Orient. She intends to return to teach her countrywomen the political and social conditions of Europe and America.

Here is a portion of the "Creed," embodying the convictions of the Woman's Civic League of St. Paul: "We believe in Manual Training, Children's Playgrounds, Dollar Gas, a Woman's Club House, a Municipal Lighting Plant, Public Baths for Winter and Summer, more cars on the Grand Avenue line, less Smoke, more money for Parks, more money for schools, taxation of Franchises, an Eight Hour Day for everybody but ourselves—we work fourteen—the preservation of the forests, and in the inalienable right of every school child to a whole seat, clean air, abundance of light, tasteful surroundings and a bath when necessary."

When our boys and girls are cross, then what shall we do?
Where, when little heads they toss, shall we send them to?
We'll send them where the naughtiest, crossest children are,
We'll send them off to Cross Town on a Cross Town car.

—*Arthur Macy.*

For the Children

An Arctic Episode

BY C. E. MARSH

A polar bear and a Greenland whale
Invited a big, brown seal,
A caribou and an Eskimo
To come to an Arctic meal.

The polar bear was a gracious host
And met his guests with a grin;
"You deer," he said to the caribou,
To the seal, "What lovely skin."

He gave a hug to the Eskimo
And serving the snowflakes twice,
He asked the whale if he'd be so kind
As to pass some cakes of ice.

The whale went off for a fresh supply
And returned with wondrous spout.
The bear was calmly smacking his lips
And looked uncommonly stout.

"Oh, where are the guests?" called out the whale.
"I've covered them up with fur,"
Old Bruin replied, "The air was chill,
And now, good evening, sir."

"You're an ursine pig," cried out the whale,
"A selfish, greedy lubber."
"Oho," said Bruin, "And what are you?
I've heard you're chiefly blubber."

Then off he sailed on a floating berg
And was quickly lost to view.
While the whale dried up his icy tears,
And dined upon seafoam stew.

The Great International Tunnel

BY EMMA C. DOWD

Ted and Marjorie were digging a tunnel. That is, Ted was digging, and Marjorie was carrying away the stones and earth. Patiently up and down the garden walk trotted the little maid, sometimes with a stone three times as big as her chubby fists; but then, hadn't Ted promised her the second ride in that tunnel when it was finished! The Great International Tunnel, Papa had named it, for it was to reach clear down to China!

Ted was building high hopes along with that tunnel. It would be such an easy way to get to China, and every Chinaman he felt sure would want to go. The charge was to be five cents each way. Dear, dear, how rich Ted would get to be in a short time!

He was thinking of all this as he worked. He wondered how soon he should come out at the other end. It was hard work, for, as Ted said, the soil was "'most all stones!" The tunnel was not quite two feet deep now, and he had been digging since yesterday.

Ted was thinking and thinking, when all of a sudden he dropped his little shovel, and scrambled out of the hole. Then he stretched himself on the grass beside it, and peered anxiously down. He picked up the shovel, and carefully pushed aside the loose earth at the bottom. The truth was, his foot had slipped on a round stone, and for an instant he had been afraid he was falling through to China!

He couldn't get over his fright in a hurry, and, besides, it made him worry a little about something else. When the tunnel was completed—that is, the hole made clear through the earth, if there should be nobody at the other end to catch the passengers as they went down, what would hinder their flying right off into the air! Ted had never thought of that before. If there should be an accident of that kind, people would be afraid to ride in his tunnel. Marjorie wasn't big enough to stay at the China end and catch the travelers, and he must be on this side to take the fares. Besides, when he took the first trip himself, as he had intended to do, the Chinese wouldn't know anything about his coming, and he should be in danger of falling off into space.

The thought made him shiver. So when Marjorie came back from one of her journeys to the foot of the garden, Ted said:

"I don't want to dig any more on the tunnel now! Let's play horse!"

The next minute Marjorie was leading Ted a chase around the yard that put China quite out of his head.

As the hole had been dug in a shady spot, the gardener thought it would be a good place for some wood plants. So he filled it up with leaf mold, and now ferns and violets are growing right where was to have been The Great International Tunnel.

A Chinese Game

"What is that game," we inquired of Chi, "the boys on the street play with two marbles?"

Without directly answering my question Chi turned to the boys and said:

"Kick the marbles."

The boys soon produced from somewhere—Chinese boys can always produce anything from anywhere—two marbles an inch and a half in diameter. Chi put one on the ground, and with the toe of his shoe upon it, gave it a shove. Then placing the other, he shoved it in the same way, the object being to hit the first.

There are two ways in which one may win. The first boy says to the second, kick this marble north (south, east or west) of the other at one kick. If he succeeds he wins, if he fails the other wins.

If he puts it north as ordered, he may kick again to hit the other ball, in which case he wins again. If he hits the ball and goes north, as ordered, at one kick, he wins double.

Each boy tries to leave the balls in as difficult a position as possible for his successor; and here comes in a peculiarity which leaves this game unique among the games of the world. If the position in which the balls are left is too difficult for the other to play he may refuse to kick and the first is compelled to play his own difficult game—or like Haman—to hang on his own gallows. It recognizes the Chinese golden rule of not doing to other what you would not have them do to you.—*From Headland's The Chinese Boy and Girl.*

My wife's little daughter once fell very ill,
We called for a doctor to give her a pill.
He wrote a prescription which now we will give her,
In which he has ordered a mosquito liver.
And then in addition the heart of a flea,
And a half-pound of fly wings to make her some tea.
—*Chinese Nursery Rhyme.*

Closet and Altar

THE PRESENCE OF GOD

Draw nigh to God and He will draw nigh to you.

The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—*Mark Guy Pearse.*

Like pleasant thoughts of those we love
Which are of self a part,
Which neither day nor night remove
Out of the loving heart,
So all day long and all the night,
Lord, let thy presence be
Mine air, my breath, my shade, my light—
Myself absorbed in thee.
—*J. S. B. Monsell.*

Joy is the natural and inevitable outcome of intercourse with God. It is not simply the assurance that by and by all will come right; it is the discovery that to know God is to be glad. Our greatest earthly joys are drawn from sweet human fellowship. Some people are so dear to us that we want to have them about us, not simply because they do things for us or lighten our responsibility, but because we love them. Their presence is an unchanging source of joy. . . . Above all is this the case in the relationship of the soul to God.—*R. J. Campbell.*

I am the Way, the Truth and the Life. Without a way one goes not, without truth one knows not, without a life one cannot live.—*Matthew Arnold.*

God in his great mercy will have the soul comprehend that His Majesty is so near that it need not send messengers to Him, but may speak to Him itself and not with a loud crying, because so near is He already that He understands even the movements of its lips.—*St. Teresa.*

Thy works, O Lord, interpret Thee,
And through them all thy love is shown;
Flowing about us like a sea,
Yet steadfast as the eternal throne.

Out of the light that runneth through
Thy hand, the lily's dress is spun;
Thine is the brightness of the dew,
And thine the glory of the sun.
—*Alice Cary.*

It is when we go out from the conscious and cherished presence of God that evil gets the upper hand. There is no such defense from evil as the "practice of the presence of God."—*Wayland Hoyt.*

I find that his sweet presence eateth out the bitterness of sorrow and suffering.—*Samuel Rutherford.*

O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold Thy Fatherly presence ever about us. Draw our hearts to Thee with the power of Thy love. Teach us to be careful for nothing; and when we have done what Thou hast given us to do, help us, O God, our Saviour, to leave the issue to Thy wisdom. Take from us all doubt and distrust. Lift our thoughts up to Thee in heaven; and make us to know that all things are possible to us through Thy Son, our Redeemer. Amen.

The Conversation Corner

An Anonymous House

PERHAPS it is where the "Anonymous Children" of last week's Corner live. At any rate, just after sending that picture to the printers, I was looking over an old lot of stereoscopic views (to find some Lookout Mountain pictures for the Cuban home missionary), and found this one of an unknown house. It seems to be a semi-military place and to be situated on the bank of a river, perhaps the Connecticut, or Hudson, or Susquehanna. It looks lifelike, and I must sometime have visited it and bought the photograph, but I have ransacked my memory in vain to recall where and what it is. So I am going to do as the rest do, and ask the "Corner," presuming that some of your eyes, young or old, will recognize it, and write me about it.

THOSE VACATION LETTERS

What a man D. F. is! The very caution about sending your vacation reports early, with which I closed the last Corner, he omitted, viz:

The usual trouble is that you wait until late in the fall or winter before you tell your summer story, and then it is "an old story," and has to go into the waste-basket; do send your letters and pictures promptly. In any case, let me know where you are—who knows but that I might happen to be strolling along the same beach or path in the woods? I remember two different instances, some years ago, when I saw the sign of the Corner on the beach and on the roadside, and afterward found who made them!

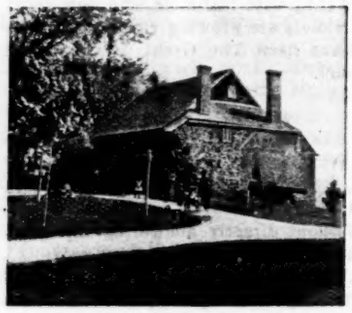
MY VACATION LETTER

I think I will set you an example by telling you of a short vacation I have just now taken, although none of the pictures which I snapped on my trip are yet ready. There was nothing remarkable about it at all, any of you might take the same or a similar one—I wish indeed some of you had been with me! As a matter of fact, however, some of you *were* with me, for it was one of the pleasantest things of my journey that everywhere I met or heard of Cornerers, or something connected with our Corner subjects. I took in a bit of the Commencement at Amherst College, just enough to see coming back to their *alma mater* many of our readers, some of them sixty or seventy years old, yet seeming very young and jolly; on a side street I suddenly met the managing editor, who was celebrating some anniversary of his graduation.

Special cars over the new trolley line through the beautiful "Notch" were crowded with alumni visiting Mt. Holyoke College—what a blessed thing it would have been if they could have had that conveyance in their time!—and more Cornerers were seen there at the "Ivy Exercises," which were in progress. I happened to be introduced to a missionary from Turkey, and when I inquired for the little girl of his name who wrote us a few years ago the nice letters about the Denver Dolls and the Christmas Bears, there she stood close beside me! On the trolley to Holyoke was the college minister and his little boy, and on that wonderful trolley line from Springfield by way of Mt. Tom and Mountain Park to Northampton I had a fine talk with one of our "O. F.'s" from Easthampton, who located for me the great farmhouse where I remember sawing very hard wood on a very hot day to earn a little money when I was a "Williston" schoolboy long years ago!

Most of my trip was in Connecticut and I went on the trolley whenever I could, so as to be in the open air and see the grand old towns through which the trolley passed; the good people whom I met were, as always, even more enjoyable than the beautiful scenery! Once I varied the conveyance and took a boat down the Connecticut River from Hartford, and then the night watchman, who came from a familiar town, told me what places were along the shore, so that I could make a long-distance bow to the Cornerers of Wethersfield, Glastonbury, Portland and Middletown.

In a hill-town in the Housatonic Valley I spent a delightful Sabbath and met



other Corner people, and in two other towns I stopped off long enough to find schoolmates of very many years ago—how interesting to identify the youth of seventeen or twenty with the men and women of sixty or seventy! One specially happy day I had in a country town, with Old Folks and children, none of whom I had ever seen before. But I had a hearty welcome in the farmhouse, to which a Corner boy had driven me in a pouring rain from a "flag station," miles away, and the children there who have often written to the Corner told about their studies and their work and Hop Brook, which in the freshet went hopping by their door! In the village—a most beautiful one—at the center of the town I found other Cornerers, and a lady who as the daughter of a missionary among the Cherokees (the Dr. Butler, kept so long in a Georgia penitentiary by the slaveholders) attended that famous mission school at Brainerd station on Missionary Ridge, and was in that "emigration" from Tennessee to the Indian Territory, to which the Old Folks' column chanced to refer last week.

Now tastes differ, but I would rather have a week's outing in the country of such a sort than a whole summer spent amid the fashionable and frivolous fooleries of Saratoga or Narragansett Pier.

There! I had a lot of children's letters laid out to read you, and now I am sure the children's room is full—look out for them later.

For the Old Folks

"THE PENSIVE DOVE"

The hymn desired by Mrs. M. of New Britain, Ct. (June 27), is supplied by Mrs. D., Lynn; M. B. H., New Bedford; E. H. F., Assonet; A. A., Hampden, Me.; E. W. H., Strong, Me.; N. B. C., Strafford, Vt.—and the answers keep coming. It is variously quoted from memory, "from a printed clipping, pasted on the inside cover of a very small trunk, which belonged to a dear sister who died nearly eighty years ago," from the "Wesleyan Psalmist," from "Zion's Harp" (Free Will Baptist), from "Ancient Harmony Revised," and from "The American Vocalist," being set in last named to "Contrition." As none of these books are accessible now, I copy the quaint old stanzas for the pleasure of the Old Folks who used to hear them.

O tell me where the dove has flown,
To build her downy nest,
And I will rove this world all o'er,
To win her to my breast.

I sought her in the grove of love,
I knew her tender heart;
But she had flown—the pensive dove
Had felt the traitor's dart.

I sought her in the rosy bower,
Where pleasure holds her reign,
But fancy flies from flower to flower—
So there I sought in vain.

Upon ambition's craggy hill,
This pensive bird might stray;
I sought her there, but vainly still—
She never flew that way.

Faith smiled and shed a silent tear,
To see me search around;
Then whispered, "I will tell thee where
The dove may yet be found.

"By meek Religion's humble cot,
She builds her downy nest;
O seek that sweet, secluded spot,
And win her to thy breast."

"GOOD DOBBIN"

Asked for, June 27; supplied by L. B. W., Homer, N. Y., and J. E. L., New London, Ct., one taking it from "Jingles from Mother Goose," the other from "Nursery Rhymes," apparently by Jane Taylor and her sister, one of whom probably wrote the piece. In the Connecticut farmhouse, mentioned in adjoining column, the mother brought me the well-worn copy of the first named book once belonging to her "little Ruth," who a few years ago sang, "I'll away, I'll away to the promised land," and died, her treasured dollar going through the Corner to the Pomiuk Cot, which became empty soon after.

Oh! thank you, good Dobbin, you've been a long track,
And have carried papa all the way on your back;
You shall have some fine oats, faithful Dobbin, indeed,
For you've brought papa home to his darling with speed.

The howling wind blew and the pelting rain beat,
And the thick mud has covered his legs and his feet,
But yet on he galloped in spite of the rain,
And has brought papa home to his darling again.

The sun it was setting a long while ago,
And papa could not see the road where he should go;
But Dobbin kept on through the desolate wild,
And has brought papa home again safe to his child.

Now go to the stable, the night is so raw,
Go, Dobbin, and rest your old bones on the straw
Don't stand any longer out here in the rain,
For you've brought papa home to his darling again.

Mr. Martin

The Failure of an Experiment*

By Rev. A. E. Dunning

It seems a paradox to say that the Almighty God, who sees the end from the beginning, tried experiments. It is startling to come on a state nent in the Bible that an experiment which he tried proved to be a failure. Yet if such a failure is seen to have been a step toward the fulfillment of what is now an accomplished purpose, it will help us to look on failures without despair, and to find what use may be made of them for divine ends.

The narrative of Saul tells us that he was chosen by Jehovah to be a king and that the choice was an experiment. It was an attempt to meet a dissatisfaction of the people of Israel which could not be quieted under a kind of government which Jehovah had established and approved. Jehovah said that in demanding a king they had rejected him as their king. Yet he told his prophet and showed to the people that he had appointed Saul to be their king. Saul had not long been in office when he showed that he was a failure. He was unfaithful to the trust committed to him. The prophet mourned for him, and Jehovah repented that he had made him king. Taking the story as it is written, what do these facts reveal to us of today who are trying to do the will of God and are hindered in our efforts, not only by our own mistakes, but by the unworthiness of some whom we have trusted? Analyzing the story we find:

1. *The divine commission given to Israel's first king* [1 Sam. 15:1-3]. It was a command to exterminate a hostile tribe. The reason for it was given. The doing of it involved the honor of Jehovah. It was necessary to the fulfillment of a promise he had made ages before. It is useless to waste time over the fact that no Christian today would believe that such a command came to him from God. No one thought it cruel in Saul's time. Its place in the story, so far as it is of value to us, is that it stands as an explicit injunction to carry out the will of Jehovah, and his appointed servant so understood it.

2. *The self-deception of a disobedient man* [vs. 4-9]. He obeyed a large part of the command. He gathered a sufficient army, warned a friendly tribe of his purpose so that they escaped, and completely wiped out the Amalekites. But when a city or a tribe was pronounced "devoted," that meant its utter obliteration. To keep anything connected with it brought a curse on him who had it.

Saul kept King Agag to grace his triumph, and the choicest of the herds and flocks to give splendor to his religious services. He had won a complete victory and he determined to celebrate it to the honor of Jehovah according to his idea of what was most fitting. He substituted his own will for the will of his God. It seemed to him the better way.

3. *The self-deception exposed* [vs. 10-23]. The old prophet laid bare to the king his treachery. He first allowed him to tell the lie that he had told himself, "I have performed the commandment of Jehovah." Then he reviewed the king's appointment to office, his commission, his failure. He asked the question which for all time tests every one's claim to right relations with God. "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is greater than sacrifice, and to hearken than the fat of rams."

4. *The failure of the experiment acknowledged* [vs. 24-35]. Saul acknowledged it. He confessed that as between the voice of Jehovah and the voice of the people, he had chosen to obey the people because he was afraid of them. It is charitable to believe that he was not the coward that he said he was. He was brave in the presence of foes. His fear of the people was less potent than his self love.

Samuel declared the failure. The voice of the prophet remained true. It was the more emphatic because there was a sob in it. He mourned long for Saul.

Jehovah was moved by the failure. "It repenteth me," he said, "that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments."

Was the divine plan for the chosen people then a failure? Did Jehovah fail? If he had, we should expect to see Samuel again take up his office as judge, and his successors to continue to travel over his worn paths administering justice in one town and another. We should expect to see the Philistines taking advantage of the weakness of the divided tribes and the national development arrested for centuries. But if we find that the experiment was used as a stepping-stone, that another king was chosen with a wisdom learned by the people from the experiment, that they moved on to the service for mankind to which they were destined, and which we inherit, then the failure of the experiment may come to appear as only an incident in a great movement to bless the world. Then we may learn not to cry out in disappointment because our plans do not succeed, because men whom we trusted have proved faithless, and because others taunt us that our confident expectations are unfulfilled. Then we will wait and work and pray and hope in God, saying, "I shall yet praise him for the help of his countenance."

* International Sunday School Lesson for July 26. Saul Rejected as King. Text, 1 Sam. 15:1-35.

Oberlin is certainly maintaining its record as a college peculiarly friendly to the black race. Among its recent graduates is Carroll Napier Langston of St. Louis. His brother, John Mercer Langston, graduated in June, 1901; Prof. Arthur D. Langston, principal of Dumas School, St. Louis, father of these two young men, graduated in 1877, and Hon. John M. Langston, formerly a member of Congress, father of Prof. A. D. Langston, in 1849. Thus three generations of the Langston family have graduated from Oberlin College, a record said to be without precedent in the development of the Negro race in America.

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The Literature of the Day

Summer Reading

There is a tendency among us to distinguish between reading and summer reading, meaning by the latter the listless occupation of the eyes and mind in a hammock or reclining chair. For reading of this sort there is never any lack of material in the many magazines of the day and the stories which follow each other headlong from the press. No wise man will deny that there are times when duty points to just such dissipation or relaxation of the mind, and it is one of the good orderings of the world that no one can really enjoy such reading unless it has a strenuous life behind it.

Even for such light summer reading it is quite worth while, however, to choose strong and vital books. Play with weaklings is pretty sure to end in a yawn of disgust. With all the range of literature to choose from there is no reason why we should not enjoy with strong men and share their high spirits or their manly cheerfulness. This survey and suggestion for summer reading necessarily confines itself to recent publications, but even here there is material enough for play as well as work. Such a book, for instance, as Quiller-Couch's Adventures of Harry Revel, with its quick transitions of fun and interest, its high spirits and varied scenes, holds attention without tiring the mind.

FOR THE HAMMOCK

Shorter stories which have the same qualities of sprightly humor and quick movement are A Comedy of Conscience by Dr. Weir Mitchell, Owen Wister's Philosophy 4, and the last book we are to have from Stockton's hand, The Captain's Toll-Gate. Josephine H. Nicholls in Bayou Triste draws upon the humors of Negro life with an element of pathos added, which heightens the effect. To this class of books in which humor and pathos walk hand in hand, must be added the popular Lovey Mary of Mrs. Alice Hegan Rice. Quite by itself, with a quaint humor of its own but not much variety of key, is the successful Scotch Wee Macgreegor, by J. J. Bell, which has also for American ears the sting and flavor of a strange dialect.

There are times when we desire pure narrative—the sort of thing which attracts listeners to the circle of the professional story-teller in an Oriental city. A few such books the season has given us, books which please by simplicity of aim and skill of pure narrative art. They are not overloaded with labored pictures of famous men ill fitted to the tale—as is the case with so many of the historical novels of the day. Some of them live in the realm of pure fantasy and refresh us by their distance from the weary world we know. Such is The Winning of Sarenne, by St. Clair Beall, in which arms clash and plots and counter plots go on in a pleasant and exciting dream, and The Foray of the "Hendrik Hudson," by Frank M. Saville, which names familiar geographical names but only as counters for its game in an imaginary world. Such is Joseph A. Altsheler's Before the Dawn, a pure adventure story of the Revolution, in which we meet no famous man but live contentedly amid the deeds of the book's heroes.

FOR MORE AMBITIOUS HOURS

Of more serious stories there is no lack—the average novelist nowadays is too serious to be genial, much less jovial. Good stories for incident, character drawing and provocation of thought are A. S. Hardy's His Daughter First; Lynn Robey Meakin's Adam Rush; The Legatee, by Alice Prescott Smith; The Mannerings, by Alice Brown; The People of the Whirlpool by the Commuter's Wife, and President Beach's Annie Laurie Mine—if any of our readers missed it in its serial production in our columns.

Bradley Gilman's Ronald Carnaquay is a satire upon modern commercial church life, George C. Cook's Roderick Taliaferro joins Mexican history with a delightful and unusual abandon of romantic love, Charles Egbert Craddock takes us among the savages before the Revolution in her Spectre of Power and contrasts Frenchman, Indian and Scotchman in their adventures in the forests; while Mrs. Banks has given us a delightful successor to her delightful Oldfield in Round Anvil Rock.

More serious, because dealing more largely with the mysteries of the soul, a little group of books stands by itself, to be read by those who like a touch of tragedy in their summer entertainment. One of the most rewarding of these is Hidden Manna, by A. J. Dawson, the story of life in the unknown places of Morocco, full of powerful pictures and alive with human passion. In his second book, The Lions of the Lord, Mr. Harry Leon Wilson has secured greater unity, and in his study of the Mormon migration and life from the inside has made a powerful and dramatic story with a touch of humor to relieve its shadows of fanaticism and remorse. Mrs. Humphry Ward, in Lady Rose's Daughter, puts before us the struggles of a soul in a story which alternately repels and holds the reader. In The River, Eden Phillpotts has shown us the tragedy of human life in the scenery of the Devonshire moorland, with a vivid power and sympathy which hold the reader in its grip to the end.

OUTDOOR BOOKS

It is doubtful whether many of us read outdoor books outdoors. For that very reason it is well to choose some story which has the outdoor atmosphere. And it will not be amiss to recall to the reader one of the best outdoor stories America has produced, which comes this spring in a new form, a book for boys which is just the book for grown-up boys and girls, Charles Major's Bears of Blue River. Another book full of the spirit of nature and combining with it the charm of autobiography is the notable Story of a Bird Lover by William E. D. Scott. These two, with the addition of A. Basil Lubbock's Round the Horn Before the Mast, the true picture of a sailor's life, would make a little group of vital books which might hold their interest even in the competition of nature itself. The reader who loves contemplative essays might add James Buckham's Where Town and Country Meet, while the amateur botanist will wish to have Parkhurst's Trees, Shrubs and Vines of the Northeastern United States to aid his researches.

BIOGRAPHY

Notable biographies offer delightful human companionship even in the quietest places. The Life and Letters of Brooke Foss Westcott is a full story of one of the greatest English Christians of our time. The Wesley celebration has brought out a good popular biography in John Wesley and Methodism, by a Methodist preacher; and The Heart of John Wesley's Journal which gives us his own view of life and work. The long life of Queen Victoria is ably and impartially sketched in Sidney Lee's Queen Victoria, a Biography, but the reader should get, if possible, the first and unamended edition which contains facts and criticisms suppressed in later editions. Helen Keller's autobiography, the Life of William Ellery Channing by J. W. Chadwick, The Letters of a Diplomat's Wife, in which Mrs. Waddington gives us charming glimpses of court pageants as seen by keen American eyes. Finally Chesterton's Study of Robert Browning in the English Men of Letters' Series contains much suggestive criticism and humor.

FOR THOUGHTFUL PEOPLE

Two books on foreign missions stand out among the publications of the spring, Frank H. L. Paton's Lomai of Lenakel, the story of the work for Christ on an island of the New Hebrides and Dr. John Ross's Mission Methods in Manchuria, the story of one of the most successful and strategic missions of modern times. If one desires to study home questions, he may find the battle for good in the city set forth in Jacob A. Riis's Battle with the Slum; and he should not fail to read Professor Du Bois's The Souls of Black Folk, with its pictures of life "behind the veil."

In a final group for thoughtful people we may put The Meaning of Pictures by John C. Van Dyke, John Burroughs's suggestive Literary Values, James Denney's The Place of Christ's Death, a much needed and much honored book in recent thinking; and the beautiful translation of Charles Wagner's The Better Way, which belongs in a little group of the great devotional books of the time.

These are but selections from an overflowing list. No one can pretend to know all the books of his time, but in those which have been mentioned the summer reader, whether he asks mere entertainment, or the better profit which comes from undistracted and careful reading, will find his pleasure and reward.

RELIGION

The Keys of the Kingdom, by Rev. R. J. Campbell. pp. 121. F. H. Revell Co. 50 cents net.

Sermons of the highest quality. The spiritual and intellectual gifts which have made Mr. Campbell a religious leader for two continents are plainly visible in them. There is clarity of thought which lends itself joyfully to spiritual sympathy and insight. They center in Christ and their appeal leads always toward a personal relation to him. The reader will feel the charm of personality in the speaker, but he will lay down the book with a keener sense of the importance of his message.

The Child's Religious Life, by Rev. William G. Koons. pp. 270. Eaton & Mains. $1.00.

Mr. Koons is a Methodist minister of conservative temper who has read and digested much of the recent literature on child study and succeeded in producing a plain, sensible and enlightening book for amateurs in work with the young. He does not advocate radical changes of method in religious nurture, but shows how more naturalness may be manifested in the use of present plans. The keynote of the book is his demand: "Never try to take the 'boy' out of a boy to make him a Christian."

Stories from the Old, Old Bible, by L. T. Meade. pp. 409. Chas. Scribner's Sons. Imported. $2.50 net.

Eve, Abraham, Moses, Joshua, David, Solomon, Esther and other great personages of the Bible tell these stories in the first person as connected with their own experience. The author's imagination is well restrained and guided, and the sketches follow fairly well the Biblical path. It requires a good deal of courage to impersonate such actors as Moses and David, and one feels that they think and talk more like Englishmen than like Hebrews. The illustrations are of varying value.

The Power of God unto Salvation, by Benj. B. Warfield, D. D., LL. D. pp. 254. Westminster Press, Philadelphia. 75 cents net.

Scriptural and earnest discourses which must have appealed to the students at Princeton Seminary, where they were preached. They are both thoughtful and simple. The book has a portrait of Professor Warfield for frontispiece.

On the Trail of Moses, by Louis A. Banks, D. D., pp. 299. Funk & Wagnalls Co. $1.20 net.

Dr. Banks is an entertaining story-teller and gleans from mythology, history, newspaper,

observation—from all sources for illustrations in these thirty-one sermons. But we would not advise other preachers to attempt to make use of this material for their sermons.

Divinity and Man, by W. K. Roberts. pp. 330. G. P. Putman's Sons.
The chief interest in this book is as a literary curiosity. It seems to stand for a theosophy which teaches the essentially evil nature of matter and the divine origin of souls, who are purified by being taken to heaven and then reincarnated. Those who would inquire after "the prenatal career of the ego" and revel in "the homilies of the star spirits" may find here something further to confuse their imaginations.

BIOGRAPHY

The Autobiography of Joseph Le Conte, edited by William Dallam Armes. pp 337. D. Appleton & Co. $1.25.
Autobiography is always interesting, but this is an unusual and more than commonly charming example. It was written for family use, and the editor has wisely left the intimacy of tone. Professor Le Conte was so delightful and individual a personality and tells his tale with so easy an interest, which, however, never becomes egotistic, that we can all be grateful for the opportunity of sharing his self-revelations. The pictures of the Congregational colony at Midway in Georgia, of plantation life, of Cambridge in the days of Agassiz, of the war and of California are of great historic as well as personal value.

Fanny Crosby's Life-Story, by Herself. pp. 160. Everywhere Pub. Co., New York. $1.00.
Such a book as this disarms criticism. It represents, indeed, in its brief selection of hymns nothing like the high watermark of the author's poetical production, and there is a morbid touch in the thanks for blindness with which the book opens. But the main thing is the self-revelation of a singularly interesting personality and the record of a life which has been honored with wide usefulness and which has touched many hearts by its courage and its gift of song. There are also descriptions of vanished stages of national life and of great men and women, one of the most interesting being that of ex-President Cleveland in his youth. The book is sold for the support of Mrs. Van Alstyne and will appeal to a multitude of readers.

The Life of Erasmus, by Ernest F. H. Capey. pp. 226. E. P. Dutton & Co. $1.00 net.
This little biography not only admirably presents a great career, but interprets the relation of literature to life. The humanist and man is sketched as well as the churchman and reformer. The discussion of his attitude towards the Lutheran movement, necessarily involving a consideration of his moral character, is sane and sober. His constitutional timidity and unheroic pose under attack, his intense self-regard and attempt to fix his own destiny are all intelligently viewed. The volume is attractively illustrated.

FICTION

Questionable Shapes, by William Dean Howells. pp. 219. Harper & Bros. $1.50.
There is a realism of realities, and it is this which lends distinction to these three stories. Mr. Howells' art in "seeing things as they are," with flesh and blood simplicity and naturalness, is seen at its best, for it discloses here his strong spiritual bent. Nothing could be truer to human nature, as we know it today, or as we idealize it beneath all appearances, than the interpretations of the larger scenes of life, marriage and death. The mystical quality of the book is heightened by the author's power in clothing the deepest human feelings with commonplace situations, a truth which he states himself in his greatest passage, "For this life at least, the spiritual is inextricably trammeled with the material."

Mr. Keegan's Elopement, by Winston Churchill. pp. 73. Macmillan Co. 50 cents.
A jolly, brief story drawn from materials gathered while Mr. Churchill was in the navy. The scene is in Madeira and Mr. Keegan's executive ability enlists the reader's admiration from the start. There are illustrations and a good portrait of the author.

The Modern Obstacle, by Alice Duer Miller. pp. 273. Chas. Scribner's Sons. $1.50.
It is a sad commentary on the modern dependence upon money when, even in a novel, a beautiful girl refuses an acknowledged genius who has a capital of $60,000 simply because "she could better go without his love than drag it through the wear and tear of poverty." Upon her engagement to a millionaire, for whom she cares nothing, she writes to her discarded lover the assurance that she still loves him devotedly. The book is brilliant, full of terse sentences and quotable passages, with clearly-drawn characters and conversation which is uniformly clever—too bright and epigrammatic, indeed, to be natural.

The Spoils of Empire, by Francis Newton Thorpe. pp. 421. Little, Brown & Co. $1.50.
A historical novel of much interest, relating to the fall of the Aztec empire in Mexico and contemporaneous events in Spain. The author has the story-teller's gift, and even though he pauses rather too often for reflective comment, he not only holds the attention but gives a clear mental picture of the thrilling scenes he describes. Especially commendable is his restraint from affectation of learning.

The Coming of Caroline, by Mary E. Q. Brush. pp. 128. Am. Tract Soc. 50 cents.
Caroline is a little child whose coming brings new spiritual impulses into a desolate home. The spirit is Christian, the incidents are well managed, the simple plot comes to an interesting climax.

Life's Common Way, by Annie Eliot Trumbull. pp. 420. A. S. Barnes & Co. $1.50.
A study of various types of unhappy marriage, of philanthropy and business and the "new woman." So formidable a list of themes would indicate rather heavy reading, but the book has bright dialogue and interesting episodes, and is provocative of thought—sometimes as to what the author means, sometimes as to whether her observation is true, and sometimes as to what one can do about it all.

The Dawn of the New Era, by Abbie Daniels Mason. pp. 140. J. H. West Co. 75 cents.
The "new era" consists in denying sin, in putting quotation marks about "disease," and in calling God Truth, or Power, or Strength, or some other abstract term. By this process the hero is roused from gloom and despair and made a bringer of life and hope to his fellows.

EDUCATION

General History of Commerce, by William C. Webster, Ph. D. pp. 526. Ginn & Co.
The significance of this book lies quite as much in its existence as in its contents. Qualified teachers, authors and intelligent and farseeing publishers have co-operated to make a text-book which will fit students for intelligent careers in industry and trade. It is as interesting as a novel and as suitable reading for intelligent adults as it is an excellent text-book for pupils. Professor Webster is professor of economic history in the University of New York.

A Geography of Commerce, by John N. Tilden, M. D., and Albert Clarke. pp. 145. Benj. H. Sanborn & Co., Boston. $1.25.
The new edition of Dr. Tilden's well known and useful text-book has the co-operation of Albert Clarke, late president of the United States Industrial Commission. It is intended for academies, high schools and business colleges, and its admirable maps and pages of statistics and description have been carefully brought down to date.

The Sciences, by E. S. Holden. pp. 224. Ginn & Co. 50 cents.
A reading-book of astronomy, physics, chemistry, physiography and meteorology intended to introduce children to direct observation and experiment. It is wonderfully interesting and practical and is well illustrated.

Studies in Zoology, by J. A. Merrill, S. B. pp. 232. Am. Book Co. 75 cents.
An introduction to the study of zoölogy intended for secondary schools and academies. It contains full and careful directions for laboratory work on typical forms which are easily procurable.

A First Course of Practical Science, by J. H. Leonard, B. Sc. pp. 138. E. P. Dutton & Co. 60 cents net.
By an English teacher, dealing with physics. The plan involves progressive observation and experiment. Directions are carefully minute both for teacher and scholar. It is a serious working manual or introduction to scientific work.

The Spanish in the Southwest, by Rosa V. Winterburn. pp. 224. Am. Book Co. 55 cents.
A school reader describing in an interesting way the Spanish conquest of Mexico and California, the life of the Indian tribes with some of their mythological stories and the history of California before the American occupation. The book is well illustrated and will prove entertaining as well as instructive.

MISCELLANEOUS

Gnadensee, the Lake of Grace, by Edward O. Dyer. pp. 293. Pilgrim Press. $1.50.
Mr. Dyer has deeply felt and succeeds admirably in imparting the peculiar charm of one of the most beautiful of New England neighborhoods, the mountainous northwest corner of Connecticut with its silver lakes. The eighteenth century mission station of the Moravians among the Indians on the "Lake of Grace" affords a thread of romantic interest and he wanders as far afield as the central home of the Moravian brethren in Bethlehem, Penn. Those who love natural beauty with its accompaniment and interpretation in human interest will enjoy their excursions with the author in the fields of history and poetry and in the woods of his own beautiful neighborhood. The book has interesting illustrations and is beautifully made.

If Not the Saloon, What?—By Rev. James E. Freeman. pp. 117. Baker and Taylor Co., New York. 50 cents net.
Belongs to the category of modern temperance publications which, while yielding nothing in its appreciation of the perils of the liquor traffic, do not content themselves with denunciation and are not satisfied to reaffirm that the only way out is by the method of wholesale prohibition. Instead, it endeavors to face the facts as they are and to suggest methods that are both immediately practicable and must ultimately lead to a solution of the problem. Here the method of substitution is urged. Its possibilities are illustrated by a description of the work of the well-known Hollywood Inn in Yonkers, N. Y., of which the author has been in charge from the beginning. The book closes with helpful suggestions for the inauguration of a similar work in other places.

A Fight for the City, by Alfred Hodder. pp. 246. Macmillan Co. $1.50 net.
District Attorney Jerome has been fortunate in having as a Boswell a cultured and loyal friend like Mr. Hodder. This book describes the inner side of the fight against crime, venality and Tammanyism which Mr. Jerome fought before his election, and which he has carried on since. It is caustic in its criticism of present day ascetic Puritanism, so far as it is a barrier to tactics which the writer deems necessary in carrying out reform policies in a city as complex racially and industrially as New York. It also has much to say of Anglo-Saxon hypocrisy and love of the "administrative lie," both of which Mr. Jerome is said to hate.

The Educational Conquest of the Far East, by Robert E. Lewis. pp. 249. F. H. Revell Co. $1.00 net.
An authoritative account of educational progress in Japan and a delightfully sympathetic study of China's *literati* in the light of the new education. This combination of international public document, traveler's wonder book, and triumphant vindication of missions commands the attention of many classes of readers in many parts of the world. Mr. Lewis is one of the ablest representatives of the Y. M. C. A. in Asia.

A Book of Essays, by G. S. Street. pp. 309. E. P. Dutton & Co. $1.50 net.
Valuable essays hitherto published in various magazines. In a graceful style the author treats of London life and various aspects of English letters. Humor, insight, literary taste combine to make the book well worth reading.

A Prairie Winter, by an Illinois Girl. pp. 164. Outlook Co. $1.00 net.
Pleasant fragments from a girl's diary—one who loves nature and is fortunate enough to live on a farm. The pageant of the season passes before us in her words. A slight but genial book and good reading.

XUM

A Broadside of Summer Arrangements

Where Pastors Seek Recreation. Their Pulpit Supplies*

Boston

Old South. Dr. Gordon will spend the summer in the White Mountains, most of the time at the Profile House. The pulpit will be supplied by the assistant pastor, Rev. A. E. Cross, who preached so acceptably last season. Evening services and Sunday school will be discontinued.

Mt. Vernon congregation, in accordance with time honored custom, will worship with the Old South. Dr. Herrick will preach at Mt. Vernon the last three Sundays in September.

Central discontinues all services throughout the summer.

Park Street. Dr. Withrow spends July at Bass Rocks. Supplies will be: July 19, 26, Drs. Edwin Keigwin and A. H. Plumb; Aug. 2, 9, Dr. J. M. Buckley, Rev. E. H. Rudd; Sept. 6, Dr. S. L. Loomis. Edifice will close the latter part of August for cleaning.

Shawmut. Morning supplies will be: July 19, Rev. Annis F. Eastman; July 26—Aug. 30, Drs. H. A. Stimson, W. E. Barton, F. T. Bayley. Endeavor Society has charge of evening services in August.

Union. Dr. Loomis will spend the summer at Cape Cod and in Maine. Sunday evening services only will be kept up.

Berkeley Temple. Mr. Kelsey will spend the last half of July in Windham, Ct. Supplies: July 19, 26, Rev. Hugh Pedley, Rev. W. B. Greene; Aug. 2-30, Rev. Messrs. J. G. Miller, E. N. Hardy, W. S. Kelsey, H. O. Hannum, P. A. Bradford; Sept. 6, Rev. H. A. Barker.

Phillips. Mr. Dinsmore goes to the Berkshires and the church unites with St. John's M. E. The Sunday school will close during August.

Baker. Rev. J. C. Young summers in Oakland, Me.

Swedish. Rev. August Erikson will spend a week or two in Northfield, Mass., but supplies his own pulpit throughout the season.

St. Mark. Rev. S. A. Brown will rest in that popular seaside resort, Boston.

Seamen's. Captain Nickerson, being "somewhat under the weather," has been "granted three months' vacation for repairs." He spends July at Asbury Grove and August at Chatham Beach, yet manages to supply his pulpit part of the time.

Allston. Mr. Haarvig rests at Camden, Me. Supplies, Aug. 9-30: Rev. Messrs. W. A. Hadley, H. A. Stevens, C. L. Kloss, Dr. J. F. Cowan. Evening service will be omitted.

Trinity (Neponset). Rev. P. B. Davis goes to Vermont and Maine. Rev. C. L. D. Younkin supplies July 19.

Brighton. Mr. Knight stays at home and preaches in his own pulpit throughout the summer. Sunday school and prayer meeting will be discontinued through August.

Faneuil. Rev. A. H. Mulnix goes to Randolph, N. H., and the church will close in August.

CHARLESTOWN

First and *Winthrop* (Cong'l) and Trinity (M. E.) unite during July and August. July 19, morning service will be held at First Parish and evening at Trinity; July 26—Aug. 9, at Winthrop in the morning and Trinity in the evening; 16-30, morning at Trinity, evening at Winthrop. Preachers: July 19, Rev. J. G. Nichols; July 26—Aug. 2, Dr. E. R. Thorndike; 9, Rev. W. H. Rollins (C. E. in evening); 16-30, Rev. F. H. Knight, Dr. P. T. Stamford, Dr. W. S. Forbush. Mr. McQueen summers in the sunny South—Georgia, Alabama, Tennessee—studying child labor and convict labor. Dr. Forbush's summer home is at Canaan Street, N. H. He will lecture at Chautauqua and do other things.

DORCHESTER

Pilgrim. Dr. Allbright rests at Brightwood Camp, Big Moose, Adirondacks. The church, as heretofore, holds union services with Baptists and Methodists. Aug. 2 and 23 they will be at Pilgrim Church, with Dr. F. T. Bayley and Rev. F. B. Kellogg as preachers. Sunday school closes and churches hold union prayer meeting.

Central. Mr. Flint goes to East Jaffrey, N. H. Supplies: July 5-26, Rev. Samuel Freuder, Rev. J. G. Robertson, Mr. L. G. Davis, Rev. F. L. Luce. A union C. E. meeting replaces the regular prayer meeting.

Harvard. Mr. Beale divides his vacation between Buzzard's Bay, Mass., and Boothbay Harbor, Me. The evening service closed with June and no services will be held in August.

JAMAICA PLAIN

Central. Dr. Morgan goes to Lake Bomoseen, Vt. The church worships with the Baptists through July, and they return the visit in August. The Sunday school will close.

ROXBURY

Eliot. Mr. Rhoades will travel in England and Holland. Rev. N. F. Van Horsen will be resident supply, acting as pastor. The evening preaching service will be replaced by a prayer meeting.

Immanuel. Dr. Beale goes to Boothbay Harbor, Me., and all services will close through August.

Highland. Mr. Campbell, as usual, rests at Southwest Harbor, Mt. Desert. Supplies: Aug. 9-23, Dr. J. E. Tuttle, Rev. D. W. Waldron, Rev. R. M. Higgins.

South Evangelical. Dr. Merrick spends his vacation at home. Rev. Perrin B. Fisk will supply Sunday mornings, Aug. 2-16. The next three Sundays the church will worship with the Methodists. Evening service, Sunday school and prayer meeting will be suspended.

Walnut Avenue. Dr. Plumb will remain at home or within call. The assistant pastor, Mr. E. W. Snow, will supply. Evening service will be suspended.

The Suburbs

ARLINGTON

Pleasant Street. Mr. Bushnell expects to go, as last year, to Long Lake, Adirondacks. The church closes during August.

Park Avenue. Mr. Taylor spends part of his holiday at East Jaffrey, N. H., though he will preach to his own people Aug. 2. Prayer meeting is discontinued through August.

AUBURNDALE

Mr. Southgate will spend his rest time mainly at the seashore. Supplies: July 26—Aug. 30, Rev. Messrs. S. W. Dike, D. D., Horace Dutton, J. F. Cowan, D. D., F. N. Peloubet, D. D., A. W. Kelley, W. E. Strong.

BRAINTREE

First. Rev. F. W. Burrows goes canoeing in the North woods. The evening service will be somewhat modified.

BROOKLINE

Harvard. Dr. Thomas, as usual, summers in England. Rev. O. D. Sewall, assistant pastor, will supply. Evening service and prayer meeting will be omitted.

CAMBRIDGE

First Evangelical. This pastorless church entertains the Methodists during July and Aug. 2, the order being reversed during the rest of the month. Supplies: July 19, 26, Rev. A. M. dyde; Aug. 2. Rev. C. H. Pope.

North Avenue. Mr. Evans goes to Intervale, N. H. Morning supplies: July 19—Aug. 23, Rev. Messrs. G. E. Hall, D. D., Rev. L. W. Bacon, D. D.; S. G. Barnes, Ph. D., W. S. Beard, W. E. Strong. Evening service will be suspended.

Hope. Rev. R. B. Grover spends his vacation at Amherst.

CHELSEA

First and *Central*, both pastorless, unite, both worshiping in the edifice of First Church during July and in Central's during the last four Sundays of August and the first in September. Dr. Edward Anderson, acting pastor of the latter church, is in Labrador. Its Sunday school will be closed.

Third. Rev. A. P. Pratt will be on the Maine coast July 15—Sept. 10. Supplies: Dr. A. H. Plumb, Rev. Messrs. W. S. Eaton, H. W. Stebbins, M. H. Turk, S. P. Cook, A. H. Wheelock.

DEDHAM

Rev. E. H. Rudd has a farm at Richmond, in the Berkshires, where he will devote himself to the study of religious movements in Papal Europe. Supplies, Aug. 2-30: Drs. T. P. Sawin and L. H. Hallock; Rev. Messrs. E. E. Keedy, W. B. Seabury, A. H. Wheelock. No Sunday school in August.

EVERETT

First. Rev. W. I. Sweet will divide his time between New Durham Ridge, N. H., and York Beach, Me. During July, the church worships with the Methodists, Mr. Sweet preaching; and the arrangement is reversed in August, Rev. J. J. Jones occupying the Congregational pulpit.

HYDE PARK

The Congregational, Methodist, Baptist and Presbyterian churches unite during July and August. Each church maintains its own Sunday school and prayer meeting. Each pastor preaches two Sabbaths and is pastor of all the churches during these two weeks. These union services are widely advertised and large, enthusiastic audiences are secured, both morning and evening.

LEXINGTON

Hancock. Rev. C. F. Carter spends part of his vacation in northern Vermont. For four weeks, beginning July 12, Hancock Church unites with the Unitarian church, Rev. C. A. Staples preaching two Sundays and Rev. C. F. Carter, the other two. The last four Sundays of August the united congregations meet in Hancock Church. This arrangement has been followed for two seasons with marked appreciation on the part of the community. Rev. F. E. Dewhurst supplies Aug. 30. The evening service of Hancock Church is in charge of the Young People's Society. Sunday school and prayer meetings are omitted.

LYNN

First. Rev. G. W. Owen has just arrived on the field and proposes to continue all services. A union meeting of church and C. E. is planned for Sunday evenings.

Central. Rev. C. F. Weeden will visit England, Scotland and Ireland, preaching at Greenfield Church, Bradford, Eng., during August. The Bradford pastor, Rev. T. R. Williams, will supply Central Church Aug. 16—Sept. 6. Church and C. E. unite in evening service.

North never closes. It holds a joint service with the Endeavorers this year, Sunday evenings. Rev. A. J. Covell will probably go the Maine coast or the White Mountains.

MALDEN

First. Dr. French will spend part of his vacation in the West, the rest in New Hampshire. Among the supplies are: Aug. 2, Dr. Elijah Horr; 23, Dr. W. E. Barton.

Maplewood. Dr. Macfarland will be in Europe until Oct. 4, preaching five Sundays in London. Supplies: July 19—Sept. 6, Rev. James Elvin; Sept. 13-27, Rev. H. A. Bridgman, Rev. Joshua Coit, Prof. J. H. Ropes. Evening service will be held at the Branch Chapel.

MEDFORD

Mystic. Dr. Horr will spend most of his vacation at Thousand Islands. Union services will be held with Baptists and Methodists for six weeks, each supplying two Sundays. Church closed and prayer meeting discontinued through August, and Sunday school suspended during July and August. No evening service.

Union. Rev. Isaac Pierson will spend his vacation mainly at home, he, with other clergymen, supplying the pulpit. A union of C. E. and preaching service will be held Sunday evenings.

Harvard Avenue (West Medford). Rev. J. V. Clancy goes to Napanee, Ont. The church unites with Baptists and Methodists for six weeks, each pastor being responsible for two Sundays. Church will be closed Aug. 2—Sept. 6.

MELROSE

Endeavor service only will be held Sunday evenings. Morning supplies: Aug. 2-16, Rev. Messrs. G. A. Tewksbury, D. W. Waldron, H. A. Stevens; 23, 30, Dr. J. C. Antliff.

MILTON

First will hold no services during August.

NEWTON

First. Rev. E. M. Noyes goes to Manchester, Vt., and the Maine coast. The church unites with Baptists and Methodists for nine weeks, each church providing preacher, ushers, music, etc., for three Sundays. Preachers will be: July 19—Aug. 9, Dr. E. D. Burr, Rev. E. M. Noyes, Pres. C. O. Day, D. D., Rev. A. F. Pierce, Ph. D.; Aug. 16-30, Rev. R. T. Flewellyn.

Eliot. Dr. W. H. Davis has a summer home in Harwichport and will also visit the Maine woods.

*Unless specified, it will be understood that regular services continue.

Supplies: July 19—Aug. 30: Prof. E. C. Moore, D. D., Drs. F. T. Bayley, H. P. Dewey, W. E. Barton; Rev. B. M. Nyce; Drs. H. J. Patrick and N. M. Waters. No Sunday school and no evening service except union meetings with other young people's societies.

West Newton unites with Baptists and Unitarians July 26—Aug. 30, services being held in each edifice two Sundays. Supplies: July 19—Aug. 30, Prof. J. W. Platner, Pres. D. W. Faunce, D. D., Rev. L. L. Potter, Dr. H. J. Patrick, Rev. Messrs. G. H. Cate, Albert Lazenby, John Snyder. Mr. Prudden will vary farming with golf at Camden, Me. No Sunday school or evening service.

Newtonville. Dr. O. S. Davis will spend his vacation around Boston, preaching through July. The house will be closed through August, while church unites with Methodists. No Sunday school July 1—Sept. 13 and no evening service.

Highlands. Dr. Smart is in England. Dr. C. R. Seymour supplies in July and Dr. O. S. Davis in August. Prayer meeting suspended and evening service consists of monthly vespers.

QUINCY

Bethany. Rev. E. N. Hardy goes to his summer home at Nelson, N. H. Supplies: July 19, Rev. F. B. Noyes; Aug. 2-23, Rev. Messrs. A. W. Bailey, W. S. Kelsey, Isaac Clark, D. D., D. W. Waldron.

Finnish. Rev. K. F. Henriksen will spend the summer at home, supplying his own pulpit and preparing to start a theological seminary in the fall. The church holds three evening services each week.

REVERE

First. Rev. W. S. Eaton spends part of his vacation in the Boston Public Library. Dr. R. C. Houghton supplies in July and the pastor in August.

Beachmont. Rev. A. A. Stockdale will visit his old homes in Indiana and Ohio. Mr. W. B. Oliver of the Boston Y. M. C. A. will supply during August.

SAUGUS

Rev. J. C. Labaree goes to Intervale, N. H. Rev. S. T. Kidder, a former pastor, is expected to supply part of the time.

SOMERVILLE

First. Rev. W. S. Thompson will visit both Pennsylvania and Vermont. The church will hold union services with the East Somerville Baptist. There will be no evening service.

Prospect Hill. Rev. R. G. Woodbridge will spend his vacation in the White Mountains. The first three Sundays in August union service will be held. Rev. R. W. Wallace will preach Aug. 23 and Rev. Sampson Nicholls Aug. 30. Endeavor meeting Sunday evenings.

Winter Hill. Rev. C. L. Noyes spends his vacation in New Hampshire. The church will close during August.

Broadway. Rev. H. H. Leavitt goes to Mt. Desert. Supplies: Aug. 16, 30 and Sept. 6, Rev. R. W. Wallace; Aug. 23, Rev. W. P. Landers.

Highland. Rev. G. S. Anderson, accompanied by H. W. Lambert, the singing evangelist, will make an extended evangelistic tour through Eastern Canada. Rev. A. N. Ward will preach July 26. The church will unite with the Baptists Aug. 23 and 30.

SWAMPSCOTT

Rev. D. E. Burtner has taken most of his vacation, but expects to be at Northfield Aug. 3-15. Rev. G. A. Jackson will probably supply Aug. 9. The evening service is a union one at the beach.

WALTHAM

Trinitarian. Rev. C. E. Harrington recuperates at his summer cottage, "Idledays," in Hopkinton, N. H. The evening service will be suspended.

Swedish. Rev. P. Lindstrom will supply his own pulpit. The Sunday school will have a month's vacation.

WATERTOWN

While Rev. E. C. Porter rests at Brant Rock, Mass., and Campton, N. H., these brethren will supply: July 26—Aug. 30, Rev. Messrs. H. E. Barnes, D. D., E. E. Davidson, J. W. Ballantyne, G. A. Tewksbury, Jas. MacIntosh, F. B. Lyman.

WEYMOUTH

First. Rev. R. J. Haughton will spend August at St. John, N. B. Rev. E. L. Hunt (director Bunker Hill Boys' Club, Charlestown) will preach Aug 2. The other four Sundays the church will be closed. Sunday school will be discontinued, but the deacons will conduct an evening service.

Pilgrim (North Weymouth). Rev. T. H. Vincent spends July at Meriden and Rocky Hill, Ct. Meanwhile the church will be closed, reopening Aug. 1, to minister to the needs of the summer population.

East. Rev. E. L. Bradford will spend six weeks at Birch Island, Lake Winnipisaukee, the church closing two Sundays in August.

Union (South Weymouth). This pastorless church will close its house during August. Sunday school and evening service will probably be omitted.

WOBURN

First. While Dr. S. A. Norton seeks rest, Dr. March, the pastor *emeritus*, will preach Aug. 16, 30, Sept. 13, Rev. F. H. Allen Aug. 23, Prof. D. H. Colcord Sept. 16. Sunday school will be suspended.

North. Rev. G. H. Tilton, to combine recreation with mental stimulus, will have charge of a summer school at North Rehoboth, near Attleboro, Mass. The church will close the first two Sundays in August. Rev. C. P. Osborne will supply Aug. 16.

WOLLASTON

Rev. E. A. Chase will spend his vacation chiefly on Cape Cod. Evening service will be omitted and probably the Sunday school as well.

Special Summer Work

Seamen's Church has a power launch which works all summer in Boston Harbor. On Sunday afternoons it takes parties to sing gospel hymns around the docks, the missionary preaching a short sermon from the bow of the boat.

Winthrop of Charlestown conducts a playroom for the wee ones all summer; and boys' camps are carried on in August at North Weymouth, Dr. Forbush being the leading spirit.

The Campers' Club of *Walnut Avenue* Church, Roxbury, has been at Manomet, Mass., for about two weeks, in charge of the assistant pastor.

Maplewood conducts a Flower Mission. Newton Center is busy erecting its new church home. *Third* of Chelsea holds its Sunday school at 9.30 A.M., with a union class. *Porter* of Brockton gives its Sunday school officers and teachers a three weeks' rest, but provides competent instructors for those who may wish to study.

Harvard Avenue (West Medford) holds an open-air service at 6.15 during July. The six *Swampscott* churches unite in an open-air service at the beach during July and August, conducted by the pastors, who preach, as a rule. Between 200 and 300 attended July 5.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PERKINS—In Lyman, Me., July 8, Grace P. Perkins daughter of Rev. Henry M. Perkins, aged 18 yrs., 7 mos

ELIZABETH POTTER DWIGHT

Elizabeth Potter, widow of the late Charles H. Dwight of Belchertown, Mass., died at Enfield, Ct., June 24.

"Where the mountains slope to the westward
And their purple chalices hold
The new-made wine of the sunset—
Crimson and amber and gold—

In this one wide-opened doorway,
With the elm-boughs overhead—
The house all garnished behind her,
And the plentiful table spread—

She has stood to welcome our coming,
Watching our upward climb,
In the sweet June weather that brought us,
Oh, many and many a time!

Again is her doorway opened,
And the house is garnished and sweet,
But she silently waits for our coming
And we enter with silent feet.

A little within she is waiting;
Not where she has met us before;
For over the pleasant threshold
She is only to cross once more.

The smile on her face is quiet,
And a lily is on her breast;
Her hands are folded together,
And the word on her lips is 'rest.'

And yet it looks like a welcome,
For her work is compassed and done;
All things are seemly and ready,
And her summer is just begun.

And somewhere yet in the hilltops
Of the country that hath no pain,
She will watch in her beautiful doorway
To bid us a welcome again."

Produces Strength for Work.

Horsford's Acid Phosphate perfects digestion, calms and strengthens the nerves, induces restful sleep and builds up the general health. A wholesome tonic.

No Appetite

Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic

Hood's Sarsaparilla

Which has cured thousands.

J. S. Waterman & Sons,
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Essex Re-enforcements

The "stated supply" with an eye on the parish which he is temporarily serving and the other on any desirable opening in some other church hears few calls from these parts. Hereabouts, churches look for ministers with "an eye single" to the interests of the community in which they tarry. The "hired man" method is in disrepute and the desire for a true pastor as well as preacher is common. Still, changes must come and occasional vacancies on our roll of ministers occur, only to leave the churches in eager desire for the right man. We usually find him, but sometimes mistake.

Two installations, in successive weeks, are quite exceptional in this conference, yet such was the case recently with First Church, Lynn, and First of Marblehead—two of the oldest in the country; the one organized in 1632, the other in 1684. Both have been looking for successors, the one to Rev. W. C. Merrill, who lately returned to California, the other to the lamented Rev. S. L. Bell, who a year ago entered into the heavenly rest.

Youth has its attractions even among staid congregations, and so the first called to the pulpit familiarly known as "Parsons Cook's," is a Hartford Seminary graduate of this year, Mr. G. W. Owen. He was ordained and installed after suitable "examination." This has come to mean in the case of those who have the diploma of that "safe" institution, that the council simply listens to their statement of belief, then votes "to be by itself," approves whatever has been said—wise or otherwise. Two Hartford professors came on to see that their ward received no rough handling from brethren of conservative habit of mind and speech. Dr. O. S. Davis preached an inspiring sermon, and the services went off with the (spiritual) "merriment" of the (ecclesiastical) "marriage bell."

Mr. Owen has an almost boundless opportunity which the hardest kind of work can make successful. Health, patience, courage, industry and consecration together are equal to it, and for these we unitedly pray in his behalf. The Methodists have a way of claiming Lynn as peculiarly their field, but we were on the ground nearly 100 years before John Wesley came into the world and do not know why we should desert at their signal.

Marblehead at last fixed on Rev. Nicholas Van der Pyl, who after ten years' experience (mostly in Holliston) takes the leadership of that honored and desirable parish. He, too, gave an elaborate and well-considered paper, which would have made his Hartford Seminary sponsors quake, had it been read in their hearing a decade ago, when Andover was the only *questionable* training school for the ministry. Ancient and modern judges, however, alike (in private session) voted it "satisfactory." The era of liberty of conscience and utterance, so long as the spirit of Christ is felt to govern in heart and life, has fully come in this Puritan region and the churches are the more blessed and hopeful and respected therefor.

Dr. Emrich gave an impressive discourse on the thought of "Christ in the midst," and all felicitated the new pastor on the place and tasks to which he has come. Marblehead prides itself on the good fortune of those who make their abode within its borders, and the minister of the First Church immediately takes rank among its most influential citizens. The community is ready to accord him a hearty welcome and to expect great things of him.

LUKE.

The Church Prayer Meeting

Topic, July 19-25. **Christ's Use of Ordinary Lives.** John 4: 28-42; 6: 5-11.

Scripture instances. Illustrations from history and contemporaneous life. Conditions determining such use.

[For prayer meeting editorial see page 81.]

Record of the Week

Calls

ADAMS, SILAS N., recently of Westbrook, Me., to Freeport. Accepts.

BAKER, FRANKLIN, Wisner, Neb., to Eureka, Cal. Accepts, and has begun work.

BRYANT, C. M., Pittsfield, Mass., to White Oaks Parish, Williamstown. Accepts, and is at work.

CUMMINGHAM, A. C., to Marietta and Nassau, Minn. Accepts.

EDWARDS, NICHOLAS T., Escondido, Cal., accepts call to Whittier.

FOUST, MALCHUS F., Talladega Coll., to Helena, Tex. Accepts.

GREGG, JAS. E., Yale Sem., to Pilgrim Ch., Pittsfield, Mass. Accepts. He will also supply Lanesboro Ch. on Sunday afternoons.

JENNE, ALLEN F., Lake Ann, Mich., to Rosedale and Pine Grove. Accepts.

LARSON, ANTON R., late of Omena, Mich., to Columbia and Houghton, S. D. Accepts.

MCCARTNEY, HENRY R., West Stewartstown, N. H., to Goffstown.

MOODY, CALVIN B., Danforth Ch., Syracuse, N. Y., accepts call to Bristol, Ct.

PINKERTON, HENRY M., Dayton, Wyo., to Glendo and Cottonwood. Accepts, and is at work.

RAYMOND, FREDERICK W., late of Anderson, Ind., to Hamilton, N. Y. Accepts.

ROOT, E. TALLMADGE, Elmwood Temple Ch., Providence, R. I., accepts call to be field secretary of Rhode Island Federation of Churches.

SHAW, W. ALEX., Lake Mills, Wis., to North Side Ch., Milwaukee.

SMITH, ALLEN J., Marlboro, N. H., to Plymouth Ch., Guthrie, Okl. Accepts, and is at work.

SOPER, GEO. E., First Ch., Danbury, Ct., to Pomona, Cal., where he has been supplying.

THOMAS, PERCY E. (Meth.), to First Ch., Winona, Minn., where he has been supplying.

TURRENTINE, WM. J., Talladega Coll., to Athens, Ala. Accepts.

WEBSTER, EUGENE C., Jamaica Plain, Mass., has been released from his acceptance of call to Westbrook, Me.

WIGHTMAN, J. S., Farley, Mass., to South Williamstown. Accepts, and is at work.

Ordinations and Installations

ALLISON, ALEX. L., *o.* Rapid River, Mich., July 1. Sermon, Supt. W. H. Warren; other parts, Rev. Messrs. Wm. Ewing, G. C. Empson, Thos. Henderson, C. H. Seaver.

DE CARLO, PASQUERLE R., *i.*, Italian Ch., Hartford, Ct., July 8. Sermons: English, Sec'y J. S. Ives; Italian, Rev. Canio Cerreta; other parts, Rev. Messrs. H. E. Peabody and R. H. Potter.

FOUST, MALCHUS F., HAWKINS, OBADIAH W., TURRENTINE, WM. J., Talladega Coll., *o.* First Ch., Talladega, Ala., June 17. Sermon, Rev. E. E. Scott; other parts, Prof. J. M. P. Metcalf, Prof. W. S. Goss, Rev. Messrs. Abraham Simmons, W. H. Brown, Spencer Snell.

STEPHENS, A. THADDEUS, Chicago Sem., *o.* Gray's Lake, Ill., July 2. Sermon, Rev. A. R. Thain, D. D.; other parts, Rev. Messrs. F. T. Lee, W. H. Stubbins, F. R. Anderson.

VAN DER PYL, NICHOLAS, *i.* Marblehead, Mass., July 7. Sermon, Dr. F. E. Emrich; other parts, Rev. Messrs. R. A. McFadden and A. J. Covell, Drs. J. F. Brodie and D. S. Clark.

Resignations

BAKER, FRANKLIN, Wisner, Neb.

EDWARDS, NICHOLAS T., Escondido, Cal., after more than five years' service.

ERWIN, BIRNEY J., Douglass, Wyo.

MERRILL, BENJ. B., First Ch., Brewer, Me., *withdraws* resignation at request of people.

MERRILL, HARRY E., San Jacinto, Cal. Has returned to his former home in Vermont for the summer.

PINKERTON, HENRY M., Dayton, Wyo.

SMITH, ALLEN J., Marlboro, N. H.

STODDARD, EUGENE W., Martinez, Cal., to accept principalship of Alhambra Union High School.

Dismissions

DRISKO, RAYMOND C., First Ch., Alfred, Me., after a pastorate of nearly nine years, June 16.

EMRICH, FRED'K E., Grace Ch., South Framingham, Mass., July 9.

Churches Organized and Recognized

HARTFORD, CT., FIRST (Italian), 8 July, 37 members.

MEDINAH, N. D., ZION CH. (German), 21 June, 20 members.

NEEBISH ISLAND, MICH., 10 members.

SANTA ROSA, CAL., 28 June, by Supt. J. K. Harrison, from the "Todd" District Sunday school. Rev. L. D. Rathbone preaches there alternate Sundays.

STRINGTOWN, I. T.

Stated Supplies

ANDERSON, OTTO, Pasadena, Cal., supplies for three months at Redondo Beach.

DORLAND, CHESTER P., recently of East Church, Los Angeles, Cal., at Long Beach.

HARLOW, RUFUS K., Medway, Mass., at Holliston during interim between pastorates.

HAWKINS, OBADIAH W., Talladega Coll., at Kymulga, Ala., for three months.

SARGENT, ROGER M., Sedgwick, Kan., at Almena for the season.

Personals

DONNELL, ALBERT, pastor at Slatersville, R. I., has been elected superintendent of the schools of North Smithfield, the town in which Slatersville is a village. The election came without effort or desire on his part, he having earnestly tried to secure the appointment of a professional educator.

HAWKINS, CHAUNCEY J., and his wife, of Spencer, Mass., sailed July 3 for a two months' vacation in Europe. Friends in the parish gave them $160 on their departure.

LOMBARD, FRANK A., of Kyoto, Japan, was tendered a reception by the Woman's Auxiliary of his home church, Sutton, Mass., July 8. Addresses of welcome and congratulation were made by Dr. J. C. Berry, Hon. J. W. Stockwell, Rev. Messrs. G. P. Eastman, G. A. Putnam and W. P. Landers, the pastor. Miss S. M. Mills read an original poem. The American Board, under which Professor Lombard is a missionary, sent greetings.

SMALL, ANDREW J., Seabrook, N. H., received from friends in his parish $100 during his wife's recent illness.

STEINER, EDW. A., professor of applied Christianity in Grinnell College, has returned from Russia, where he has been living on the Tolstoy estate, gathering material on Count Tolstoy's life.

Suggestive Methods

WORCESTER, MASS., *Central*, Rev. A. W. Hitchcock, minister. May 1 to Nov. 1 the church is open during the week from 2 to 4 P. M., except on Saturdays. Nov. 1 to May 1 the hours are 10 to 12 and 2 to 4.

Material Gain

WALLINGFORD, VT.—Rev. A. L. McKenzie, pastor. Interior of auditorium remodeled and newly frescoed. Eleven fine memorial windows placed, including a beautiful triple window at the rear of pulpit. Pews of heavy carved oak also introduced, arranged in a semi-circle. First services held since repairs, July 5. A memorial tablet to Aldace Walker, D. D., pastor 1862-78, will arrive about Aug. 1, when the church will be re-dedicated. Estimated cost of improvements, $3,500.

June Receipts of the A. M. A.

	1902	1903
Donations,	$11,352.31	$16,289.05
Estates,	5,913.64	5,893.28
Tuition,	6,895.58	6,168.29
Total,	$24,161.53	$28,350.62
	9 mos. 1902	9 mos. 1903
Donations,	$133,456 88	$135,954.72
Estates,	57,514.10	52,808.30
Tuition,	46,748.02	49,676.34
Total,	$237,719.00	$238,439.36

An increase in donations of $2,497.84, and in tuition of $2,928.32; and a decrease in estates for current work of $4,705,80; net increase of $720,36.

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Learn Things of Value.

Where one has never made the experiment of leaving off coffee and drinking Postum it is still easy to learn all about it by reading the experiences of others.

Drinking Postum is a pleasant way to get back to health. A man of Lancaster, Pa., says: "My wife was a victim of nervousness and weak stomach and loss of appetite for years and was a physical wreck; although we resorted to numerous methods of relief, one of which was a change from coffee to tea, it was all to no purpose.

"We knew coffee was causing the trouble, but could not find anything to take its place and cure the diseases until we tried Postum Food Coffee. In two weeks' time after we quit coffee and used Postum almost all of her troubles had disappeared as if by magic. It was truly wonderful. Her nervousness was all gone, stomach trouble relieved, appetite improved and above all a night's rest was complete and refreshing.

"This sounds like an exaggeration, as it all happened so quickly, but we are prepared to prove it. Each day there is improvement for the better, for the Postum is undoubtedly strengthening her and giving her rich red blood and renewed life and vitality. Every particle of this good work is due to Postum and to drinking Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

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When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y.

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A Fruitful Pastorate Terminated

By the council of dismission held at South Framingham, July 9, Rev. Frederick E. Emrich, D. D., was released from the pastorate of Grace Church for the larger ministry to which he has been called by the Massachusetts Home Missionary Society.

This dismission was no empty form of ecclesiastical procedure. The representatives of Grace Church told of the great worth of his service to the church and the community during fourteen years of unstinted labor. His associates in the ministry bore witness to the tenderness and sympathy shown in his relations with them, the manifold revelations of his great heartedness. Those who knew best the needs of the larger field spoke their confidence in his ability to meet those needs. Among all there was evident agreement as to the nobility of the man, the richness of his past service, and the promise of his future ministry.

During Dr. Emrich's pastorate in South Framingham more than 400 have been received into church membership and the present enrollment is 459. The church edifice has been enlarged and enriched in equipment at a cost of $20,000. In benevolence the church has moved steadily forward, the gifts of last year aggregating almost $7,000.

But the better part of Dr. Emrich's service cannot be told in statistics. He has been a tireless pastor, ministering to all sorts and conditions of men. He has by his broad, Christian spirit influenced other churches of the community to come into closer fellowship. His church is strong, united, thoroughly organized; his pulpit is free. He has trained his people in missionary zeal and neighborly service. Under the shelter of his church he has gathered a company of Swedish people and has given them the gospel in their own language until relieved of this care by a Swedish pastor. His ideal for the church was well expressed in his letter of resignation: it should be "Christ's living hand and heart in this community." Under his leadership Grace Church has kept close to this ideal.

Dr. Emrich's work in South Framingham will terminate July 31. His new home will be established in Brighton, and in August he will enter upon his new duties as secretary of the Massachusetts Home Missionary Society.

J. J. W.

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A Wisconsin man says: "For the last 7 years I have been a great sufferer with stomach trouble, and for 18 months I could not eat or drink anything, not even a spoonful of milk, without great suffering.

"It seemed I had tried every remedy in the world and I had given up all hopes of ever getting better when a friend advised me to eat Grape-Nuts food. I was just about too much discouraged to do so for I expected to die and all my friends expected I would too, but I finally did send for a sample box and when it came I was so weak I could not turn over in bed.

"Then I began to take the Grape-Nuts, just a little bit at first, moistened with hot milk, and from this time I began to grow stronger, and before I had finished the fourth package I could eat and drink anything I wanted and it did not hurt me in the least. So the right food helped me to health after everything else had failed.

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New Jersey Notes

The dry spring worked havoc to the mosquito crop, involving New Jersey's reputation in this respect; but otherwise "progress" is the only word which fitly describes conditions here. This is emphatically true of Congregational interests. New York's speedy access to the region of the Orange Mountains (which the tunneling of the famous Hudson River will greatly accelerate) has resulted in changes so swift and radical that one generation has sufficed to banish rural conditions, and now the "suburban" is fast taking on metropolitan characteristics with their complex problems and wider activities. Counting New Jersey cities within the metropolitan district into the population of Greater New York gives that city within 150,000 of London's 4,580,000, making many of our churches in reality a part of the second great city of the world.

The growth of Jersey Congregationalism is practically synonymous with the pastorate of Dr. A. H. Bradford in First Church, Montclair, where his thirty-third anniversary was lately celebrated. He is the surviving paster of those pioneer days, and the quality of his service as moderator of the National Council has given the country at large a taste of the extraordinary vigor with which he tackles present day problems.

Rev. C. L. Goodrich is next on the list of long pastorates here, but he has only nineteen years to his credit at Plainfield, Drs. J. L. Scudder of Jersey City and F. W. Baldwin of East Orange following with seventeen and fourteen years, respectively. Of the remaining pastors of the North New Jersey Conference, eighteen have begun service very recently, six as late as 1901 and seven in 1902. Three pastorates have begun in 1903 and three prominent pulpits are yet to be filled, viz., Belleville Avenue, Newark; Orange Valley and Paterson. The first has been vacant since last October, the seventy written applications seeming to render the choice of Dr. Rice's successor anything but easy.

These figures are significant because only one real gray head is to be seen among the new arrivals. New Jersey churches seem to ignore maturing men and are not over-fastidious about the claims of those with a Congregational brand. A prominent speaker at the recent State Association deprecated the practice of ignoring the claims of ministers denominationally trained and experienced, citing one church which voted not to listen to any candidate over forty years old.

This infusion of new blood and young life is indicated in several ways, but by none more marked than the work of First Church, Orange, where Rev. A. W. Vernon has swept away the traditional Sunday school lesson helps, substituting those prepared by his own pen. Mr. Vernon propounded his scheme of study and exhibited books of typewritten outlines before the New Jersey Brothernood, at a recent meeting in Newark, arousing much interest in his promising experiment. The cancellation of a $10,000 debt on the church property indicates the favor and enthusiasm which follow the pastor's leadership.

The New Jersey Brotherhood marks another effort to enrich the local ministerial fellowship. Except the local and state conferences no distinctively Congregational ministers' meeting has flourished on Jersey soil. The New York city fellowships have overshadowed it, but the present movement expresses the natural tendency of the newer men to draw together for acquaintance and counsel. At the last meeting, which closed the present season, New Jersey Congregationalism and Fellowship was discussed, and none were more hopeful or more anxious for the closest relations than those who have served longest and know the churches best.

Rev. R. G. Davey, who followed Dr. H. S. Bliss to the Upper Montclair church, is back in his pulpit, after a severe throat affection, involving an operation and a long rest. The forthcoming vacation is expected to establish the cure. Rev. A. L. Clark has already enjoyed a vacation trip to California. Rev. A. W. Vernon will be heard during the summer in a New England pulpit, and most of the pastors have now completed special arrangements for summer work.

W. J. P.

Of the 3,130 Congregational ministers in England, Scotland, Wales and Ireland, only fifty-six hold diplomas conferring a degree of doctor, according to the London *Christian World*. Some hold more than one, making the total number sixty-five; of these, twenty-six came from American colleges, Yale having bestowed five of them. It is not worth while making much fuss about the remaining twenty-one, though several of them came from institutions little known in this country.

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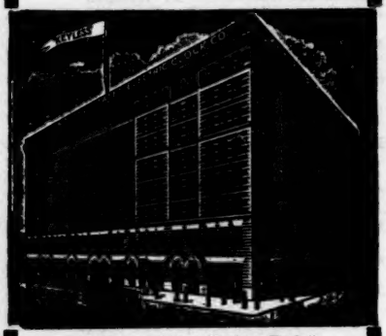

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Sharpless, Pres. Haverford College,	Hobart.
Shepard, Edward M., New York City,	Washington and Lee.
Sherman, Hon. J. S., Utica, N. Y.,	Hamilton.
Simpson, Hon J. W.,	Amherst
Stickney, ex-Gov. of Vermont,	Norwich Univ.
Thacher, Thos., New York City,	Yale.
Tuck, Edward, Paris,	Dartmouth.
Van Kellen, Wm. Vall, Boston,	Brown Univ.
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D. D.

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Bartlett, Rev. J. F., Philadelphia,	Bucknell.
Bixler, Rev. J. W., New London,	Roanoke.
Brokaw, Rev. Ralph W., Utica, N. Y.,	Hamilton.
Buck, Rev. Sam'l J. Grinnell, Io.,	Tabor.
Buell, Rev. L. F., Syracuse, N. Y.,	Syracuse Univ.
Carter, Rev. Jas. T., Limestone, Tenn.,	Wabash.
Compton, Prof. Elias, Wooster Univ., Ohio,	Wabash.
Crofts, Rev. Geo. W., Beatrice, Neb.,	Tabor.
Dickinson, Rev. C. H., Fargo,	Fargo.
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